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Z DE LA FRONTERA TO LIBERTY PARTY

JEREZ DE LA FRONTERA (formerly XERES), a town of southern Spain, in the province of Cadiz, near the right bank of the river Guadalete, and on the Seville-Cadiz railway, about 7 m. from the Atlantic coast. Pop. (1920), 64,801. Jerez is built in the midst of a fertile plain. It has been variously identified with the Roman Municipium Serienne, with Asido, perhaps the Moorish Sherish, and with Hasta Regia, a name in the designation of La Mesa de Asta, a town taken from the Moors by Ferdinand 7-1252; but it was twice recaptured before occupied it in 1264. Towards the close of the 16th century it received the title *de la Frontera*, i.e., "of the frontier," as it was one of the several towns on the Moorish border. The features of Jerez are the huge bodegas, or warehouses for the manufacture and storage of sherry, and the round towers on all sides. The old English word *erry* diminished very greatly during the last century, especially in England, which had been the case in few towns of southern Spain display greater than Jerez.

S CABALLEROS, a town of south-western Spain, situated on two heights overlooking the Guadiana, 12 m. E. of Badajoz. Pop. (1920) 13,526. The town is said to have been founded by Alphonso IX. of Leon in 1229; in 1232 it was given to the knights templar. Hence the name *de los Caballeros*, "Jerez of the knights." Vasco Nunez de Balboa, discoverer of the Pacific, was born here. The town is surrounded by a Moorish wall with six gates; the houses are all built, and planted with orange and other

fruit trees. It is an ancient town of importance in the Dead Sea region. According to the account given in the Bible, the first Canaanite city to be attacked by the Israelites has recently been put forward, based on the discovery that Jericho was destroyed in the 14th century B.C. as a heap of ruins in the time of Joshua is due to Hiel, a man of Bethel (1 Ki. xvi. 34). It was also the headquarters of a prophetic school

(2 Ki. ii). Elisha cured the poisonous waters of its spring, now known as *'Ain es-Sultân*. It was at Jericho that the Babylonians scattered Zedekiah's army (2 Ki. xxv.) and brought to an end the kingdom of Judah. In the New Testament Jericho comes to mind in the stories of blind Bartimeus, the publican Zacchaeus of small stature, and the good Samaritan. Bacchides and Aristobulus took it and Pompey encamped here on his way to Jerusalem. Herod and Vespasian severally caused panic amongst the inhabitants and flight at their approach. Herod made it his winter residence, built a palace, baths, theatre and a fortress, and in Jericho he died. The city changed its site several times. The mound of *Tell es-Sultân*, excavated by Sellin 1907-09, covers the site of the Canaanite city. The Roman, Herodian and Crusaders' cities were on different sites.

Modern.—*Er-Riha*, the site of the Crusaders' city, lies 825 ft. below sea-level; pop. about 1,000 (900 Moslems). Under settled government it is now showing signs of prosperity. It possesses a Russian hospice, Greek church, Latin chapel and several hotels. Following the lead of Herod the Great, it could be made into a magnificent winter resort. It has lately become a popular weekend resort for British officials and the richer Arabs of Jerusalem. Palms, oranges, bananas, figs, etc., grow and ripen early.

See C. F. Lehmann-Haupt, "Jericho," *Klio*, 14 (1914) 264; C. Watzinger, "Jericho: Die Ergebnisse der Ausgrabungen" (3 DMG) (1926), 131 seq.; W. J. Phythian-Adams, "Israelite Tradition and the Date of Joshua," *Pal. Expl. Fund. Quart. Stat.* (1927) 34 seq.

(E. Ro.)

JERITZA, MARIA, soprano, was born at Brünn, Austria. Making her debut at Olmetz in 1909, she was engaged by the Vienna *Volksope* and then appeared at the Imperial Opera House, Vienna, 1912, where she sang until she went to the United States. Her American debut was made at the Metropolitan Opera House in 1921 as Marietta in *Die tote Stadt* by Erich Korngold. There she repeated her Viennese successes. Her most notable rôles have been in *La Tosca*, *Die tote Stadt*, *Tannhäuser*, *Fedora*, *Thais*, *Der Rosenkavalier* and *Turandot*, in which last of Puccini's operas she sang at the first New York production Nov. 16, 1926. Her autobiography, *Sunshine and Music*, appeared in 1924.

JERKIN, a short close-fitting jacket, made usually of leather, and without sleeves, the typical male upper garment of the 16th and 17th centuries. In architecture the term "jerk-roofed" is applied to a particular form of gable end, the gable being cut off half way up the roof and sloping back like a "hipped roof" to the edge.

JEROBOAM is the name in the Bible of two kings of north-
ern Israel.

1. Son of Nerat (10th century B.C.). A *cordey* overseer under Solomon was incited to the suspicion of the king as an instrument of the popular democratic and prophetic parties. He fled to Egypt but was recalled by the northern tribes on the refusal of Rehoboam, son of Solomon, to accept the constitutional terms offered to him at his accession. To counteract the political influence of the sanctuary of the house of David at Jerusalem, he established (or perhaps rather, especially favoured) the bull-worship at Bethel and Dan, a step which the later historian regarded as responsible for all the religious failings and political disorders of the north. The inevitable war between Jeroboam and Rehoboam seems to have gone at first in favour of the South, but the power of Judah was permanently checked by an Egyptian invasion under Sheshonk who captured a number of cities in Palestine (not including Jerusalem) and exacted an enormous tribute from Rehoboam.

2. Son of Joash (8th century B.C.). The last of the great kings of Israel, after whose death the country fell into confusion and anarchy. Aided perhaps by Assyrian pressure from the east he brought to an end the long struggle between Syria and Israel, and definitely established the superiority of the latter over Damascus. The record in 1 Kings xiv 23 states that his kingdom extended from the borders of Hamath on the Orontes to the Dead Sea and it seems clear that he recovered territory in Transjordan, which had long been in the hands of Damascus. Two cities in that district are apparently mentioned in Am vi 13—Ashdoreth-Karnaim and Lodebar—as having been recently captured in 760. The reign of Jeroboam II saw the greatest success and outward prosperity which Israel had known since the days of Solomon though the social conditions depicted by Amos meant a national rottenness that could only end in disaster.

(T. H. R.)

JEROME, ST. (HIERONYMUS, in full EUSEBIUS SOPHRO-
NIUS HIERONYMUS) (c. 340–420), was born at Strido (modern Strigau), a town on the border of Dalmatia, destroyed by the Goths in A.D. 377. Jerome appears to have been born about 340, his parents were Christians, orthodox though living among people mostly Arians and wealthy. He was at first educated at home, Beneficus a life-long friend sharing his youthful studies, and was afterwards sent to Rome. Donatus taught him grammar and explained the Latin poets. Victorinus taught him rhetoric. He attended the law-courts and listened to the Roman advocates pleading in the Forum. He went to the schools of philosophy, and heard lectures on Plato, Diogenes, Chrysostomus and Carneades; the conjunction of names shows how philosophy had become a dead tradition. His Sundays were spent in the catacombs in discovering graves of the martyrs and deciphering inscriptions. Pope Liberius baptized him in 360.

Jerome returned to Strido, a scholar, with a scholar's tastes and cravings for knowledge. From Strido he went to Aquileia, where he made friends among the monks of the large monastery, notably Rufinus. From Aquileia he went to Gaul (366–370). He stayed some time at Treves studying and observing, and then returned to Strido, and from Strido to Aquileia. He settled down to literary work in Aquileia (370–373) and composed there his first original tract, *De muliere septies percussa*, in the form of a letter to his friend Innocentius. Some dispute caused him to leave Aquileia suddenly; and with a few companions, Innocentius, Evagrius, and Heliodorus being among them, he started for a long tour in the East. The epistle to Rufinus (3rd in Vallarsi's edition) tells us that they passed Thrace, visiting Athens, Bithynia, Galatia, Pontus, Cappadocia and Cilicia, to Antioch. At Antioch the party remained some time.

Innocentius died of a fever and Jerome was dangerously ill. This illness induced a spiritual change, and he resolved to renounce whatever kept him back from God. His greatest temptation was the study of the literature of pagan Rome. In a dream Christ reproached him with caring more to be a *poet* than a *Christian*. He disliked the *style of the Scriptures*. "O Lord," "Thou knowest that I have had study

secular mss. I deny thee," and he made a resolve henceforth to devote his scholarship to the Holy Scripture. David was to be henceforth his Simonides, Pindar and Alcaeus, his Flaccus, Catullus and Severus. Fortified by these resolves he betook himself to a hermit life in the wastes of Chalcis, S.E. from Antioch (373–379). Chalcis was the Thebaid of Syria. Jerome discovered and copied mss., and began to study Hebrew. There also he wrote the life of St. Paul of Thebes. Just then the Meletian schism, which arose over the relation of the orthodox to Arian bishops and to those baptized by Arians, distressed the church at Antioch (see MELETIUS OF ANTIOCH) and Jerome joined the fray. He was guided by the practice of Rome and the West, having discovered what was the Western practice, he set tongue and pen to work with his usual bitterness (*Altercatio luciferiani et orthodoxi*).

At Antioch in 379 he was ordained presbyter. From there he went to Constantinople, where he met Gregory of Nazianzus, and with his aid tried to perfect himself in Greek. His studies resulted in the translation of the *Chronicon* of Eusebius, with a continuation of twenty-eight homilies of Origen on Jeremiah and Ezekiel, and of nine homilies of Origen on the visions of Isaiah.

In 381 Meletius died, and Pope Damasus interfered in the dispute at Antioch. Jerome was called to Rome in 382, and was made secretary during the investigation. Damasus saw how his vast scholarship might be made of use to the church. Damasus suggested to him to revise the "Old Latin" translation of the Bible, and to this task he henceforth devoted his great abilities. At Rome were published the Gospels (with a dedication to Pope Damasus, an explanatory introduction, and the canons of Eusebius), the rest of the New Testament and the version of the Psalms from the Septuagint known as the *Psalterium romanum*, which was followed (c. 388) by the *Psalterium gallicanum*, based on the Hexaplar Greek text. Jerome was a zealous defender of that monastic life which was beginning to take such a large place in the church of the 4th century, and he found enthusiastic disciples among the Roman ladies. A number of widows and maidens met together in the house of Marcella to study the Scriptures with him; he taught them Hebrew, and preached the virtues of the celibate life. His arguments and exhortations may be gathered from many of his epistles and from his tract *Adversus Helvidium*, in which he defends the perpetual virginity of Mary against Helvidius, who maintained that she bore children to Joseph. His influence over these ladies alarmed their relatives and excited the suspicions of the regular priesthood and of the populace, but while Pope Damasus lived Jerome remained secure.

Damasus died in 384, and was succeeded by Siricius, who did not show much friendship for Jerome. He found it expedient to leave Rome, and set out for the East in 385. His letters (especially Ep. 45) are full of outcries against his enemies and of indignant protestations that he had done nothing unbecoming a Christian, that he had taken no money, nor gifts great nor small, that he had no delight in silken attire, sparkling gems or gold ornaments, that no matron moved him unless by penitence and fasting, etc. His route is given in the third book *In Rufinum*, he went by Rhegium and Cyprus, where he was entertained by Bishop Epiphanius, to Antioch. There he was joined by two wealthy Roman ladies, Paula, a widow, and Eustochium, her daughter, one of Jerome's Hebrew students. They came accompanied by a band of Roman maidens vowed to live a celibate life in a nunnery in Palestine. Accompanied by these ladies Jerome made the tour of Palestine.

From Palestine Jerome and his companions went to Egypt, remaining some time in Alexandria, and they visited the convents of the Nitrian desert. When they returned to Palestine they all settled at Bethlehem, where Paula built four monasteries, three for nuns and one for monks. She was at the head of the nunneries until her death in 404, when Eustochium succeeded her; Jerome presided over the fourth monastery. Here he did most of his literary work, and, throwing aside his unfinished plan of a translation from Origen's Hexaplar text, translated the Old Testament directly from the Hebrew with the aid of Jewish scholars. He mentions a rabbi from Lydda, a rabbi from *1* and above all Rabbi *1CJ* edition (Berlin, 1875)

Ben Anina, who came to him by night secretly for fear of the Jews. Jerome makes the synagogue responsible for the accuracy of his version "Let him who would challenge aught in this translation," he says, "ask the Jews." The result of all this labour was the Latin translation of the Scriptures, which afterwards became the Vulgate or authorized version, but the Vulgate as we have it now suffered a good deal from changes made under the influence of the older translations, the text became very corrupt during the middle ages, and in particular all the Apocrypha, except Tobit and Judith, which Jerome translated from the Chaldee, were added from the older versions (*See BIBLE: O T Versions*).

Earlier in life Jerome had a great admiration for Origen, and translated many of his works, and this lasted after he had settled at Bethlehem, for in 389 he translated Origen's homilies on Luke, but he came to change his opinion and wrote violently against two admirers of the great Alexandrian scholar, John, bishop of Jerusalem, and his own former friend Rufinus. At Bethlehem also he found time to finish *Didymi de spiritu sancto liber*, a translation begun at Rome at the request of Pope Damasus, to denounce the revival of Gnostic heresies by Jovinianus and Vigilantius (*Adv Jovinianum lib II* and *Contra Vigilantium liber*), and to repeat his admiration of the hermit life in his *Vita S. Hilarionis eremite*, in his *Vita Melchi monachi captivi*, in his translations of the Rule of St. Pachomius (the Benedict of Egypt), and in his *S. Pachomii et S. Theodori epistolae et verba mystica*. He also wrote at Bethlehem *De viris illustribus sive de scriptoribus ecclesiasticis*, a church history in biographies, ending with the life of the author, *De nominibus Hebraicis*, compiled from Philo and Origen, and *De situ et nominibus locorum Hebraicorum*.² At Bethlehem, too, he wrote *Quaestiones Hebraicae* on Genesis,³ and a series of commentaries on Isaiah, Jeremiah, Ezekiel, Daniel, the Twelve Minor Prophets, Matthew and the Epistles of St. Paul. About 394 Jerome came to know Augustine, for whom he held a high regard. He engaged in the Pelagian controversy with more than even his usual bitterness (*Dialogi contra pelagianos*), and his opponents forced him to flee and to remain in concealment for nearly two years. He returned to Bethlehem in 418, and after a lingering illness died on Sept. 30, 420.

Jerome "is one of the few Fathers to whom the title of Saint appears to have been given in recognition of services rendered to the Church rather than for eminent sanctity. He is the great Christian scholar of his age, rather than the profound theologian or the wise guide of souls." His great work was the Vulgate, but his achievements in other fields would have sufficed to distinguish him. His commentaries are valuable because of his knowledge of Greek and Hebrew, his varied interests, and his comparative freedom from allegory. To him we owe the distinction between canonical and apocryphal writings, in the *Prologus Galeatus* prefixed to his version of Samuel and Kings, he says that the church reads the Apocrypha "for the edification of the people, not for confirming the authority of ecclesiastical doctrines." He was a pioneer in the fields of patrology and of biblical archaeology. In controversy he was too fond of mingling personal abuse with legitimate argument, and this weakness mars his letters, which were held in high admiration in the early middle ages, and are valuable for their history of the man and his times.

Editions of the complete works. Erasmus (9 vols., Basle, 1516-20); Mar. Victorius, bishop of Rieti (9 vols., Rome, 1565-72); F. Calixtus and A. Tribbechovius (12 vols., Frankfurt and Leipzig, 1684-90); J. Martenay (5 vols., incomplete Benedictine ed., Paris, 1693-1706); D. Vallarsi (11 vols., Verona, 1734-42), the best; Migne, *Patrol. Ser. Lat.* (xxii-xxix). The *De viris illust.* was edited by Herding in 1879. A selection is given in translation by W. H. Fremantle, "Select Library of Nicene and Post Nicene Fathers," 2nd series, vol. vi (New York, 1893). Biographies are prefixed to most of the above editions. See also lives by F. L. Collombet (Paris and Lyons, 1844); O. Zockler (Gotha, 1865); E. Z. Cuthis (London, 1878); C. Martin (London, 1888); P. Largent (Paris, 1898); F. W. Farrar, *Lives of the Fathers*, ii, 150-297 (Edinburgh, 1889). Additional literature is cited in Hauck-Herzog's *Realencyk. fur prot. Theol.* viii, 42.

²Compare the critical edition of these two works in Lagarde's *Onomastica sacra* (Gotting 1870).

³See Lagarde's edition appended to his *Genesis Graece* (Leipzig, 1868).

JEROME, JEROME KLAPKA (1859-1927), English author, was born on May 2, 1859. He was educated at Marylebone Grammar School, and was by turns clerk, schoolmaster and actor, before he settled down to journalism. He made his reputation as a humorist in 1889 with *Idle Thoughts of an Idle Fellow* and *Three Men in a Boat*. He was co-editor (1892-97) of the *Idler* with Robert Barr, and editor (1893-97) of *To-Day*. A one-act play of his, *Barbara*, was produced at the Globe theatre in 1886, and was followed by others but his greatest success was scored with *The Passing of the Third Floor Back* (1907), with Forbes-Robertson in the principal rôle. He died on June 14, 1927. See his *My Life and Times* (1926).

JEROME, city in the copper and gold-mining district of Yavapai county, Arizona, U.S.A., near the Verde river 90 m. N. of Phoenix. It is served by the Verde Tunnel and Smelter railroad, connecting at Clarkdale (6.5 m. E.) with the Santa Fe. The population was 4,030 in 1920, and was estimated locally at 7,000 in 1928. Copper production in the county in 1925, most of it from the Jerome district, amounted to 154,017,340 lbs. The city was incorporated in 1899.

JEROME OF PRAGUE (d. 1416), an early Bohemian church-reformer and friend of John Hus. Jerome is stated to have belonged to a noble Bohemian family and to have been a few years younger than Hus. After beginning his studies at the University of Prague, Jerome proceeded to Oxford in 1398. There he became greatly impressed by the writings of Wycliffe, of whose *Dialogus* and *Triologus* he made copies. He soon proceeded to the University of Paris and afterwards continued his studies at Cologne and Heidelberg, returning to Prague in 1407. In 1403 he is stated to have undertaken a journey to Jerusalem. At Paris his advocacy of the views of Wycliffe brought him into conflict with John Gerson, chancellor of the university. In Prague Jerome gave offence by exhibiting a portrait of Wycliffe in his room. Jerome became a friend of Hus, and took part in all the controversies of the university. When in 1408 a French embassy to King Wenceslaus of Bohemia proposed that the papal schism should be terminated by the refusal of the temporal authorities further to recognize either of the rival popes, Wenceslaus summoned the members of the university. The re-organization of the university was also discussed, and as Wenceslaus for a time favoured the Germans, Hus and Jerome, as leaders of the Bohemians, were threatened with death by fire should they oppose the king's will.

In 1410 Jerome went to Buda, where King Sigismund of Hungary resided, and, though a layman, preached before the king denouncing strongly the rapacity and immorality of the clergy. Sigismund shortly afterwards received a letter from the archbishop of Prague accusing Jerome. He was imprisoned for a short time. Appearing at Vienna, he was again brought before the ecclesiastical authorities. He was accused of spreading Wycliffe's doctrines, and his general conduct at Oxford, Paris, Cologne, Prague and Ofen was censured. Jerome vowed that he would not leave Vienna till he had cleared himself from the accusation of heresy. He then secretly left Vienna, declaring that this promise had been forced on him. He went first to Vörlau in Moravia, and then to Prague. In 1412 the representatives of Pope Gregory XII offered indulgences for sale at Prague, the object being to raise money for the pope's campaign against King Ladislaus of Naples. At a meeting of the members of the university both Hus and Jerome spoke strongly against the sale of indulgences. The fiery eloquence of Jerome obtained for him greater success even than that of Hus, particularly among the younger students. Shortly afterwards Jerome proceeded to Poland—it is said on the invitation of King Ladislaus. He again met with opposition from the Roman Church.

During his stay in northern Europe Jerome received the news that Hus had been summoned to appear before the council of Constance. He wrote to his friend advising him to do so and adding that he would also proceed there to afford him assistance. Contrary to the advice of Hus he arrived at Constance on April 4, 1415. Advised to fly immediately to Bohemia, he succeeded in reaching Hirschau, only 25 m. from the Bohemian frontier. He was here arrested and brought back in chains to Constance where

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and by judges appointed by the council. His courage won him to regain his freedom he renounced the wife and Hus. He declared that Hus had been and wrote in a letter addressed on Aug. 12, 1415 to Kramar—the only literary document of Jerome reserved—that "the dead man (Hus) had written harmful things. Full confidence was not placed in him. He claimed to be heard at a general meeting and this was granted to him. He now again in theories which he had formerly advocated, and, lasted only one day he was condemned to be burnt. The sentence was immediately carried out on him and he met his death with fortitude."

ealing with Huss, and indeed all histories of Bohemia
accounts of the career of Jerome *The Lives of John
bham, John Huss, Jerome of Prague and Zizka* by
-65, still has a certain value.

DOUGLAS WILLIAM (1803-1857), English actor and writer, was born in London on Jan. 3, 1803. His father, a well-known actor, was at that time lessee of the Theatre Royal, Covent Garden. Douglas was educated at the Westminster School. In Dec. 1813 he joined the guardship and served as a midshipman until the peace of 1815. During the war he saved a number of wounded soldiers but in his dying day there lingered traces of his service on the sea. The peace of 1815 ruined Samuel's hopes of prize money. On Jan. 1, 1816, he returned to London, where the ex-midshipman began again as a printer's apprentice, and in 1819 entered the printing-office of the *Sunday Monitor*. He began to write for the press, and then for the theatre. His first play, *More Frightened than Hurt* (1821), and he was presently engaged by David Garrick to produce dramas and farces at a few shillings a week. In 1829 he made a resounding success with the drama, *Black-eyed Susan* (Surrey theatre). He received a salary of £5 a week as dramatic writer, and was obliged to refuse to do adaptations. *The Bride of the Begonia* (1831) was the first of a number of his plays which were successful. The other patent houses threw their weight in also (the Adelphi had already done so), and he became co-manager of the Strand theatre with his brother-in-law. The venture was not successful. The partnership was dissolved. While it lasted Jerrold wrote tragedy, *The Painter of Ghent*, and himself played the part of the painter. He continued to write sparkling comedies and farces. His last piece, *The Heart of Gold* (1857), was a success.

He was a contributor to the *Monthly Magazine*, the *New Monthly*, and the *Athenaeum*. To *Punch*, which of all others is associated with his name, he was a contributor from its second number in 1841 till within a few days of its foundation and edited for some time, though without success, the *Illuminated Magazine*, *Jerrold's Shilling Newspaper*; and under *Joy's Weekly Newspaper* rose from almost non-existence to a circulation of 180,000. Douglas Jerrold died at his Priory, in London, on June 8, 1857.

It known of his numerous works are: *Men of Character*; "Job Pippin: The man who couldn't help it," and of the same kind, *Cakes and Ale* (2 vols., 1842), a set papers and whimsical stories; some more serious as of a *Feather* (1844), *The Chronicles of Cloverbrook*, *Waste of Money* (1845), and *St. Giles and St. James* (1845); *Punch's Complete Letter-writer*—*Punch's* (1845); *Punch's Complete Letter-writer* (1845), and *Candle's Christian Lectures* (1845).

His *Life and Remains of Douglas Jerrold* (1859); and *Life and Remains of Douglas Jerrold* (2 vols., 1861). A collected edition of his works is now in the press, and *The Works of Douglas Jerrold*, with a new introduction by W. B. Jerrold, in 1863-64; but neither is complete, and the selections from his tales and satires are not so good as those from his other works.

His eldest son, WILLIAM BLANCHARD JERROLD (1826-1884), was editor of *Lloyd's Weekly Newspaper* from 1857 to 1883. During the Civil War in America he strongly supported the North and several of his leading articles were reprinted and placarded in New York by the Federal Government. Four of his plays were successfully produced on the London stage, the popular farce *Cool as a Cucumber* (Lyceum, 1851) being the best known.

Among his books are *A Story of Social Distinction* (1848), *Life and Remains of Douglas Jerrold* (1859), *Up and Down in the World* (1863), *The Children of Luleba* (1864), *Cent per Cent* (1871), *At Home in Paris* (1871), *The Best of all Good Company* (1871-73), *Life of Napoleon III* (1874), and *The Life of George Cruikshank* (1882).

JERSEY, EARLS OF. Sir Edward Villiers (c 1656-1711), son of Sir Edward Villiers (1620-89), of Richmond, Surrey, was created Baron Villiers and Viscount Villiers in 1691 and earl of Jersey in 1697. His grandfather Sir Edward Villiers (c 1585-1626), master of the mint and president of Munster, was half-brother of George Villiers, 1st duke of Buckingham, and of Christopher Villiers, 1st earl of Anglesey, his sister was Elizabeth Villiers, the mistress of William III, and afterwards countess of Orkney. Villiers was knight-marshal of the royal household in succession to his father, master of the horse to Queen Mary; and lord chamberlain to William III and Queen Anne. In 1696 he represented his country at the congress of Ryswick. He was ambassador at The Hague, and after 1697 in Paris. In 1699 he was made secretary of state for the southern department, and on three occasions he was one of the lords justices of England. After his dismissal from office by Anne in 1704 he was concerned in the Jacobite schemes. He died on Aug. 25, 1711.

The 2nd earl was William (c. 1652-1721), son of the above, an adherent of the exiled house of Stuart. The 3rd earl was the latter's son William (d. 1769), who succeeded his kinsman John Fitzgerald (c. 1692-1766) as 6th Viscount Grandison. The 3rd earl's son, George Bussy, the 4th earl (1735-1805), was the "prince of Maccaronies" at the Court of George III. The 4th earl's son, George, 5th earl of Jersey (1773-1859), married Sarah Sophia (1785-1867), daughter of John Fane, 10th earl of Westmorland, and granddaughter of Robert Child, the banker. She inherited her grandfather's wealth, including his interest in Child's bank, and with her husband took the name of Child-Villiers. Victor Albert George Child-Villiers (b. 1845) succeeded his father George Augustus (1808-59), as 7th earl of Jersey in 1859. He was governor of New South Wales in 1890-93. The ninth earl, grandson of the above, succeeded his father on Dec. 31, 1923.

JERSEY (British), the largest of the Channel islands, is the southernmost of the more important islands of the group. Its chief town, St Helier, on the south coast (in $49^{\circ} 12' \text{ N}$, $2^{\circ} 7' \text{ W}$), being only 40 m from St Malo, on the north coast of Brittany. It is 10 m long and $6\frac{1}{2}$ m. broad, area is 45 sq m. Pop. (1921), 49,701.

The island is highest (nearly 500 ft.) in the north, where there is fine cliff scenery and slopes southward, thereby raising its temperature. The east, south and west coasts consist of a succession of large open shallow bays, separated by rocky headlands. The principal bays are Grève au Lançons, Grève de Lecq, St John's and Bouley bays on the north, St Catherine's and Grouville bays on the east, St. Clement's, St. Aubin's and St Bre-lade's bays on the south; and St Ouen's bay, the wide sweep of which occupies nearly the whole of the west coast. The sea in many places has encroached on the land, but there are large accumulations of drift and blown sand on the west coast.

The surface of the country is broken by valleys, the heads of which are characteristic sites for churches. The soil is generally loam, but in the west is shallow, light and sandy. The subsoil is usually gravel. The average annual rainfall is 32·7 in., 4 in less than that of Guernsey. Plants indigenous to warm climates flourish in the open. The typical form of settlement is that of separate farms with enclosed fields which, on the introduction of root crops in the 17th century, gave rise to open fields with scattered holdings. Traces of Palaeolithic man have been found in

the remarkable place names notably in the fisher havens of St. Brelade, St. Aubin and St. Helier. St. Aubin became the chief port of the island but from the 17th century onwards St. Helier developed at its expense. Roman remains are scarce. In addition to important local fisheries, Jersey helped in the exploitation of the Newfoundland area, owning a fishing-bank and a fleet. Industries consequent on this activity were the knitting of "jerseys" with wool imported from England, ship-building and fine furniture-making with tropical woods for inlaying. The fertility of the soil, long maintained by the use of "Vraic," or seaweed, was further increased by the introduction of the parsnip and the turnip (17th century) which necessitated a deep plough worked by co-operative effort. This gave rise to social festivals associated with La Grande Charrue. Agricultural improvement expressed itself in the 18th century in the building of fine farm houses. The possibility of winter feeding led to improved stock-raising. The island is famous for its breed of cows, all others are excluded, and early in the 19th century a public herd book was instituted. In Jersey 28% of the males are agriculturalists. Owing to climatic advantages, Jersey is able to concentrate on outdoor, intensive cultivation, especially of potatoes followed by crops of tomatoes. Glass houses take a secondary place for the cultivation of grapes, flowers, etc. Orchards have been improved and much wall fruit is also grown. Communications with England are maintained principally from Southampton and Weymouth, and there are regular steamship services from St. Malo. The Jersey railway runs from St. Helier through St. Aubin, to Corbière; and the Jersey Eastern railway follows the southern and eastern coasts to Gorey. The island has a network of good roads and a motor-bus service.

Jersey is under a form of government distinct from that of the bailiwick of Guernsey. (See CHANNEL ISLANDS.) There are 12 parishes, that of St. Helier being the chief town. Pop. (1921), 26,418. The population of the island nearly doubled between 1821 and 1891, but has since declined a little.

Architecture, other than domestic, is poorly represented. St. Brelade's church, probably the oldest in the island, dating from the 12th century, shows some Norman style. St. Helier's is 14th century work. Amongst very early chapels (10th century or earlier) are the Chapelle-ès-Pêcheurs at St. Brelade's, and the chapel in the manor of Rozel. The castle of Mont Orgueil, of which there are remains, is believed to be founded upon the site of a Roman stronghold, and Grosnez Castle is said to have been built as a place of refuge, probably in the 14th century.

JERSEY CITY, city, eastern New Jersey, U.S.A., on a peninsula between the Hudson river and New York bay on the east and the Hackensack river and Newark bay on the west, opposite the lower end of Manhattan island, with which it is connected by the Hudson river tunnels, the Vehicular tunnel (opened 1928), and four ferries, the county seat of Hudson county, the second city of the State in size, and the 23rd in the United States (1920). It is served by the Baltimore and Ohio, the Central of New Jersey, the Erie, the Hudson and Manhattan, the Lehigh Valley, and the Pennsylvania railways, and for freight also by the Lackawanna and the New York Central, and by 50 steamship lines which have their terminals either within the city limits or near by. The population was 298,103 in 1920 (of whom 8,000 were negroes and 75,981 were foreign-born white, largely from Italy, Ireland, Poland and Germany) and was estimated at 324,700 in 1928.

The city has an area of 202 sq. m. and a waterfront of 11 m. Bergen hill, a southerly prolongation of the Palisades, extends through it from north to south, rising at the north end to nearly 200 ft. Along the crest runs the fine Hudson County boulevard, 19 m. long and 100 ft. wide. The eastern waterfront, and part of the western, is occupied by manufacturing and shipping, while the better residential sections are on the hill, which since the opening of the Hudson tubes in 1909 has been within 8 m. of the financial district of New York city. A conspicuous feature of the Hudson river front is the immense electric clock, visible for many miles, on one of the Colgate factories. The dial is 38 ft. across, and the minute-hand (weighing nearly a third of a ton) moves 23 in. every minute. The public school system includes 40

elementary, a junior high and two high schools, a training school for teachers, vocational and evening schools, a school for crippled children, and special classes for mentally defective, incorrigible, retarded and anæmic children and for children defective in sight and in hearing. Children defective in speech are under the care of a special supervisor. Physical examinations and training are provided throughout the system. There are 20 parochial and 10 other private schools in the city.

Jersey City has a large foreign and coastwise shipping trade, but since it is a part of the Port of New York no separate statistics are available. Its manufacturing industries are numerous, large, and highly diversified, producing some 5,000 different articles. Among the leading products are meat, sugar, cigars and cigarettes, locomotives and railroad supplies, soap and toilet articles and electrical apparatus. A growing industry of recent origin is the manufacture of radio apparatus and supplies. The aggregate output of the factories in 1925 was valued at \$340,734,818. Bank deposits on Jan. 1, 1926, approximated \$220,000,000. The assessed valuation of property for 1926 was \$605,098,400. Since 1913 the city has operated under a commission form of government.

The site of Jersey City was a part of the patronship of Pavonia granted to Michael Pauw in 1630. At that time it was a small sandy peninsula (an island at high tide) known as Paulus Hook. Settlement began in 1633, and a small agricultural and trading community grew up. In 1764 a new post route between New York and Philadelphia passed through it, and a direct ferry to New York was established. Early in the Revolution, Paulus Hook was fortified by the Americans, but they abandoned it soon after the battle of Long Island, and on Sept. 23, 1776, it was occupied by the British. On Aug. 19, 1779, in one of the most brilliant exploits of the war, the British garrison was taken by Maj. Henry Lee ("Light Horse Harry"). In 1804 Paulus Hook (117 ac., with perhaps 15 inhabitants) was acquired by three enterprising New York lawyers, who laid it out as a town and formed a corporation for its government. The town was incorporated in 1820 as the City of Jersey, a part of the township of Bergen. In 1838 it was reincorporated as a separate municipality, and in 1855 as a city. From time to time the area was increased by annexations of territory and by filling in the tidal lands, until the present city is over 100 times the size of Paulus Hook. The population, which had grown to 6,856 in 1850, was quadrupled in the following decade and tripled in the next, reaching 82,546 in 1870, and has increased steadily ever since, at the average rate of over 40,000 per decade.

JERSEY SHORE, a borough of Lycoming county, Pa., U.S.A., on the Susquehanna river, 12 m. W.S.W. of Williamsport, in a fertile agricultural region. It is served by the New York Central and the Pennsylvania railways. The population was 6,103 in 1920 (96% native white) and was estimated locally at 7,000 in 1928. The borough has railroad shops and other manufacturing industries. It was settled about 1750 and incorporated in 1825.

JERUSALEM is the seat of the Government of Palestine under the mandate given to Great Britain in July 1922 and the chief town of its province. Pop. (1922), 62,678, of whom 33,971 were Jews. Letters found at Tell-el-Amarna in Egypt, written by an early ruler of Jerusalem, show that the name existed under the form *Urusalim*, i.e., "City of Salim" or "City of Peace," in pre-Israelite days. The emperor Hadrian, when he rebuilt the city, changed the name to *Aelia Capitolina*. The Arabs usually designate Jerusalem by names expressive of holiness, such as *Beit el Makdis* and *El Mukaddis* or briefly *El Kuds*, i.e., the Sanctuary. The city stands on a rocky plateau consisting of thin beds of hard siliceous chalk (*masse*) which overlie a thick bed of soft white limestone (*meleke*). The plateau projects southwards from the main line of the Judean hills, at an average altitude of 2,500 ft. above the Mediterranean and 3,800 ft. above the level of the Dead Sea. On the east the valley of the Kidron separates this plateau from the ridge of the Mount of Olives, which is 100 to 200 ft. higher, while the Wadi Er Rababi bounds Jerusalem on the west and south, meeting the Valley of Kidron near the lower Pool of Siloam. Both valleys fall rapidly as they approach their point of junction. Originally, the plateau was intersected by a

JERUSALEM

Tyropoeon by Josephus, which followed a ... and then west of south and joined the two ... and El-Ramabi at Siloam. Another shorter ... direction, joined the Tyropoeon; while ... across the northern part of the Haram en- ... valley of the Kidron. The exact form ... valleys which had an important influence ... and history of the city, is being gradually re- ... During the summer months the heat on ... red by a sea-breeze and there is usually a ... ture at night, but in spring and autumn the ... south-east winds blow across the heated de- ... A dry season, which lasts from May to ... by a rainy season. Snow falls two years out ... tural temperature at Jerusalem is 62.8°, the ... the minimum 25°. The mean monthly tem- ... 47.2°) in February and highest (76.3°) in ... nual rainfall is about 26 inches, the precipi- ... tly from November to April.

e made the traditions of holiness that have ... ty. It became important at an early date as ... of the trade-routes that ran from Hebron to ... or branched from the Bethel road to Jericho ... ran along the western side of the Dead sea ... est King of Jerusalem, held an important ... neighbours in the story in Genesis. The city ... hills held out for a long time against the



THE MANY CUPOLAS. IN THE FOREGROUND IS THE

... fell to David it had already a long tradition ... conqueror's great concern was to build a ... have been found of the north wall and tower of ... To the Jews in exile it became the idealized ... return it was the capital of their traditions. ... a city to the Romans its religious meaning led ... make memory in the West and later rulers ... to hold out against to capture what ... best form of trade. Apart from this political

and military interest the city itself has come to mean less and less but around it memories have grown up, in men's minds, visions of an ideal city and a perfect order of society

The Modern City.—Prior to 1858 when the modern building period commenced Jerusalem lay wholly within its 16th century walls. At present Jerusalem without the walls covers a larger area than that within them. The growth has been chiefly towards the north and north-west; but there are large suburbs on the west, and on the south-west near the railway station on the plain of Rephaim. Since 1917 much good work has been done, particularly in the re-organization of the water supply. The ancient aqueduct leading from the springs of Birket-el-Arubb, 14m distant, to Solomon's Pools has been cleared, and is used in part to lead the water to a large reservoir, whence it is distributed by gravity to Jerusalem. There is a second reservoir at Lifta. A town plan and civic survey have been made and several garden villages in the neighbourhood designed. A chamber of commerce has also been formed. The Government department of antiquities has the archaeological schools of the different nations under its control, with the assistance of an advisory board of representatives from the schools. Over 6,000 specimens have been catalogued as a nucleus of a Palestine museum at Jerusalem.

Roads fit for motor traffic all the year round have been made to Jaffa, Jericho, Hebron and Damascus. An Armenian patriarch was elected in 1921, with the formal approval of the British king and the position of the Orthodox patriarch of Jerusalem has been confirmed by a British commission.

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Jerusalem, University of.—The idea of creating a university in Jerusalem was first put forward in 1882 by Dr. Schapira. After preliminary steps it was approved by the 11th Zionist Congress in 1913, and a committee of the congress purchased a site on Mt. Scopus (near the Mount of Olives) in 1914. The foundation stone was laid in 1918 by Dr. C. Weizmann, the president of the Zionist organization, and the university was formally opened by Earl Balfour on April 1, 1925. The object of the university was two-fold: to carry out research in all departments, and to teach especially in the departments of Jewish and Oriental studies, for which the university should be a world-centre. Departments of chemistry, including physical chemistry, microbiology and Jewish studies, are in existence, and there is an important agricultural research institute at Tel-Aviv in connection with the university. The library already contains over 136,000 volumes. The scientific research is especially directed with a view to the material development of Palestine.

(X.)

HISTORY

Jerusalem is the product of human effort, not of geographical configuration. Her site is not specially distinguished. Some famous towns seem from their beginning to have been designed by for their p. Inevitably by reason of their they have to their earliest inhabitants the deal capital, f or port destined to exercise influence and com

mand afar. Jerusalem has not attained her importance automatically. She has been assigned a situation that is typical of her subsequent history, a situation responsive to the hand of man but needing to be discovered, developed and adapted to her function in the world. Jerusalem is the meeting place of east and west, poised on the watershed between the desert and the sea she has united them. "Central, but aloof, defensible but not commanding

left alone by the main currents of the world's history, Jerusalem had been but a small highland township, her character compounded of the rock, the olive and the desert. Sion, the Rock-fort, Olivet and Gethsemane, the Oilpress the Tower of the Flock and the wilderness of the Shepherds, would still have been names typical of her life, and the things they illustrate have remained the material substance of her history to the present day. But she became the bride of kings and the mother of prophets (G. A. Smith, *op. cit. inf.*, 1, 4). While yet an insignificant hill-fort, known as *Urusalim* or burg of safety, she served as an outpost for the mighty Pharaoh, with whom Abdi Khiba, her king, corresponded in the cuneiform script, the highest form of polite letters of the age. For she lay close to the desert and her soldiers could traverse the wilderness of Judea in a day and soon reach the trade routes they were bound by treaty to defend. Jerusalem could control the desert but was and is influenced by it, for the desert reaches almost to her walls. She is between the sea and the western trade route by the maritime plain on one side and the trans-Jordanic caravan road on the other. Hence she was not naturally an entrepot; when she subsequently played her part in commerce her influence was military or political. Her water supply has always been poor and her timber scanty. Her industries were local and her main visitors were pilgrims. Jerusalem faces the east and calls the east westward. Her call has been answered in peace and war. In her 33 centuries of history she has suffered at the hands of nature and of man. She has been rocked by earthquakes and sacked by invaders. She has endured over 20 sieges and blockades, about 18 reconstructions and two periods of desolation, after Nebuchadrezzar and Hadrian, when history is silent six times has she passed from one religion to another. Her valleys have been filled and her hills levelled, her streets and buildings destroyed and her people slain and exiled. But Jerusalem has remained. Her spirit is eternal.

Early History.—The history of Jerusalem goes back to the Stone age. About 2500 B.C. Semites settled in Palestine from Arabia and numerous flint weapons have been found near Jerusalem. About 1400 B.C., before Joshua's invasion of the country, the city was a vassal of Egypt. Among the Tell-el-Amarna tablets (*q v*) there are some seven which are from Urusalim, as the city was then called, which speak of coming attack and ask for Egyptian aid. The Egyptians seem to have maintained a garrison there but when the Israelites invaded the country the city was in the hands of the Jebusites. At the division, it fell in the portions of Judah and Benjamin, the tribal boundary passing through the city, which was not completely captured till seven years after David's accession. On the eastern hill, on the site of the Jebusite Zion, he placed the royal city, and, to the north of this, he chose a place for the Temple which his son Solomon was to build. Across the Tyropoeon valley, on the western hill, was the civil town. This is the view generally accepted, but there are still scholars who contest these identifications. In 1870 the excavations of the late Sir A. Warren showed that the Tyropoeon valley passed under the south-west corner of the p t Haram area. Probably the Holy of Holies

stood over the rock in the so-called Mosque of Omar. Solomon fortified the city with a wall, the "old wall" of Josephus. After his death Jerusalem was plundered by Shishak of Egypt and suffered a further loss of prestige by Jeroboam's rebellion, which alienated ten tribes and left the house of David with only Judah, Benjamin and some of the Levites. In Amaziah's reign (c 790



BY COURTESY OF HAROLD J. SHEPSTONE, F.R.G.S.

VIA DOLOROSA THE ROAD BELIEVED TO HAVE BEEN TRAVERSED BY CHRIST ON HIS WAY TO CALVARY

B.C.), Joash, King of Israel captured Jerusalem and broke down the northern wall (2 Kings xiv, 8-14), which, however, Uzziah, son of Amaziah (780-740 B.C.) repaired. When Judah became tributary to Assyria, Hezekiah improved the defences of his capital and arranged for a water supply, foreseeing the impending attack. This came in 701 but failed. In 586 Jerusalem was destroyed by Nebuchadrezzar and the fortifications were dismantled.

Nehemiah's Work.—About 445 B.C. Nehemiah rebuilt the walls including both hills in the periphery. His scheme provided for (1) the following gates on the east wall, the East Gate, the Horse Gate, the Water Gate. on the south wall, the Fountain Gate, the Dung Gate, the Valley Gate on the west wall there were no gates; on the north wall the Gate of Ephraim, the Old Gate the Fish Gate and the Sheep Gate, (2) the towers Hananeel and Neah, (3) the governor's house. Hananeel stood north-west of the Temple and later formed the basis first of the citadel of Simon Maccabaeus and afterwards of Herod's Antonia. Nehemiah speaks of the Tomb of David, but the site cannot be identified. Twelve years after Alexander's peaceful entry into Jerusalem in 332 B.C., Ptolemy I of Egypt, partially demolished the fortifications, which remained in ruins until their restoration by Simon II (219-199 B.C.). The new walls were soon overthrown. In 168 B.C. Antiochus Epiphanes destroyed them again when he captured Jerusalem and laid the Temple waste. The city now sunk to the lowest state since the Captivity. Antiochus brought in a Greek garrison and built for them a citadel, the Akra, which commanded the eastern hill and the city of David. The site of the Akra is much disputed: the position at the north-east corner of the present al-Aksa mosque suits the mutually consistent accounts in Josephus and the books of the Maccabees. The huge underground cistern which is there may well have been the garrison's water supply. Judas Maccabaeus recaptured Jerusalem but the Akra defied him. The Jews erected walls to cut it off from the city and Temple. The Akra fell to Simon Maccabaeus who demolished it and also lowered the hill on which it stood to prevent the Temple from being dominated again. The effect of this was to join the city and the Temple. To replace the Akra he built another citadel, mentioned above. Somewhere about this time a second or outer wall was built, to the north of the first wall. Pompey besieged and took Jerusalem in 63 B.C. In 54 Crassus plundered the Temple.

Herod's Changes.—In 37 B.C. Herod became king and having secured almost despotic power, proceeded to make such radical architectural changes that Jerusalem became a new city. Herod's great aim was to found a dynasty and make his kingdom remarkable culturally and politically. "Twice had Israel the opportunity of becoming a great world power and on both occasions the nation deliberately rejected it" (F. J. Foakes Jackson, *Biblical History of the Hebrews*, Camb 1921, p. 216), and the same author draws a striking parallel between Solomon and Herod: "both were men of exceptional ability both made the Temple of Jerusalem a wonder of the world; both had strong sympathy with foreign ideas; both cherished great schemes for the aggrandizement of the nation which were regarded in Israel as contrary to



BY COURTESY OF HAROLD J. SHEPSTONE, F.R.G.S.

THE MINARET IS KNOWN AS SALADIN'S TOWER, AND MARKS THE SITE OF THE PATRIARCH'S PALACE AT THE TIME OF THE CRUSADES

JERUSALEM JESSEL

re. Head sought to achieve his ends by turning to women had turned to Tyre. At Rome architecture studiously favored Herod had diplomatically enlisted first of Antony and then of Augustus. Augustus he found Rome brick and left it marble' (Suet.

Bur. Archaeol. vol. 23 p. 585, n. 2 endorses this) determined to do the same for Jerusalem. His chief work was the following: (1) He completely rebuilt the foundations, doubling the area of the enclosure—the Haram walls date from his day, (2) he re-fortifications and added to their strength by construction of Antonia, north-west of the Temple, (3) on the N. he raised a magnificent palace, defended by three towers named Mammethe, Hippicus and Phasaelus the last by the present Jaffa gate, is on the foundations of the towers; (4) he erected a theatre; (5) a gymnasium; (6) Archelaus (4 B.C.—10 A.D.) lost much of the temple which passed to the Procurators, under one of whom Jesus was crucified. The church of the Holy Sepulchre (Holy) is now considered not to mark the site. Of other buildings in Jerusalem e.g., the Kishle, the Kishle where the Sanhedrin (q.v.) met, little is known. Agrippa (41–44) built a third wall, the course of which (1928) being recovered by the Archaeological Society of Jerusalem.

Hadrian.—The Romans would not allow the work to be done when Titus besieged Jerusalem in 70 the wall was not repaired. Titus attacking from the north, captured successive and second walls. Antonia, the Temple and the Temple itself. It is probable that his orders for the complete destruction of the Temple and fortifications with the exception of the Temple Mount were not carried out. The Roman garrison which he left in Jerusalem until the Jewish war of Freedom under 132. Following the defeat of the Jews, Jerusalem was razed more completely than by Titus. The site was cleared and a new city, Aelia Capitolina, so-called in honor of Hadrianus, was built over the ruins. From this time the Temple Mount was no longer sacred to Christians who had not sided with the Temple. Temples were dedicated to Bacchus, Venus and over the former sanctuary a shrine of Jupiter was reared. A boar, the symbol of the X Legion, was placed at the southern gate. Other buildings now constructed were the Demesia, the Tetrastichon, the Dodecastichon. For two centuries little is known of Jerusalem until Constantine ordered Bishop Macarius to recover the Crucifixion and the burial of Jesus: two great churches were built, one of which, the church of the Holy Sepulchre, where its present namesake stands; of the Basilica no trace remains. In 460 the empress Eudocia rebuilt and extended them so as to include Siloam, buildings; of these one, above the Siloam pool, was rebuilt by J. Bass another over the reputed tomb of Stephen. The Damascus gate, was discovered in 1874.

basilica, with adjacent hospitals for the sick and for
in the 6th century, is described by Procopius and
ably occupied the so-called "Tomb of David" in
II., of Persia, captured Jerusalem and damaged
s, including the church of the Sepulchre. Heraclius
sroes and re-entered Jerusalem in 629. In 637
the Romans but was careful not to harm the city.
modern mosque which the Caliph Abdul Malik rebuilt
mosque is at Akse. Abdul Malik also constructed the

Reza (Ruhbet) es-Sabur or Mosque of Omar). In 1099, under Godfrey of Bouillon, entered Jerusalem and the former named Jerusalem became the capital of the Kingdom of Jerusalem until Saladin reconquered it in 1187. Soon after 1167 Benjamin of Tudela visited Jerusalem and left a description of the city in his *Itinerary* from 1166-69 and 1143-44. Jerusalem was

[illegible]

the World War Jerusalem is the capital of Palestine, a mandated territory of the British empire.

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JERUSALEM, SYNOD OF (1672) By far the most important of the many synods held at Jerusalem (*see* Wetzer and Welte, *Kirchenlexikon*, 2nd ed., vi 1357 sqq.) is that of 1672, and its confession is the most vital statement of faith made in the Greek Church during the past thousand years. It refutes article by article the confession of Cyril Lucaris which appeared in Latin at Geneva in 1629, and in Greek, with the addition of four questions," in 1633. Lucaris, who died in 1638 as patriarch of Constantinople, had corresponded with Western scholars and had imbibed Calvinistic views. The great opposition which arose during his lifetime continued after his death. Against Calvinism the synod of 1672 aimed its rejection of unconditional predestination and of justification by faith alone, also its advocacy of what are substantially the Roman doctrines of transubstantiation and of purgatory, against the Church of Rome, however, it renamed the rejection of the *filioque*, affirming once more that the Holy Spirit proceeds from the Father only. The 13 canons of the synod are also known as the "Confession of Dosithheus" (the President).

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JESPERSEN, JENS OTTO HARRY (1860-), Danish philologist, was born at Randers, Denmark on July 16, 1860. In 1893 he was appointed professor at the University of Copenhagen. From 1909-10 he lectured at Columbia university, New York. A practical philologist, Jespersen's view of the development of language was influenced by Herbert Spencer and Wilhelm Ostwald. His most important works are *Progress in Language* (1894), *Phonetics* (1897-99); *Growth and Structure of the English Language* (1905, Prix Volney, 1906); *Lehrbuch der Phonetik* (1913), *Language, its Nature, Development and Origin* (1922), *Philosophy of Grammar* (1924).

JESSE, in the Bible, the father of David (*q.v.*), and as such often regarded as the first in the genealogy of Jesus Christ (*Cf. Isa. xi. 1, 10*). Hence the design representing the descent of Jesus from the royal line of David, which was formerly a favourite ecclesiastical ornament, is called a "tree of Jesse." From a recumbent figure of Jesse springs a tree bearing in its branches the chief figures in the line of descent, and terminating in the figure of Jesus, or of the Virgin and Child. There are remains of such a tree in the church of St. Mary at Abergavenny, carved in wood, and supposed to have once stood behind the high altar. Jesse candelabra were also made. At Laon and Amiens there are sculptured Jesses over the central west doorways of the cathedrals. The design was chiefly used in windows. The great east window at Wells and the window at the west end of the nave at Chartres are fine examples.

JESSEL, SIR GEORGE (1824-1883), English judge, was born in London on Feb. 13, 1824. He was the son of Zadok Aaron Jessel, a Jewish coral merchant. George Jessel was educated at a school for Jews at Kew, and at University College, London. He entered as a student at Lincoln's Inn in 1842 and was called to the bar in 1847. He secured a tolerably large practice quickly, but Lord Chancellor Westbury delayed his career by preventing him from becoming Q.C. till 1865. Jessel entered parliament as Liberal member for Dover in 1868, and although neither his intellect nor his oratory was of a class likely to command respect to his fellow-members, he attracted Gladstone's notice in 1870.

speeches on the Bankruptcy Bill which was before the house in 1869 with the result that in 1871 he was appointed solicitor-general. His reputation at this time stood high in the chancery courts, on the common law side he was unknown, and on the first occasion upon which he came into the court of Queen's Bench to move on behalf of the Crown, there was very nearly a collision between him and the bench.

In 1873 Jessel succeeded Lord Romilly as master of the rolls. From 1873 to 1881 Jessel sat as a judge of first instance in the rolls court, being also a member of the court of appeal. In November 1874 the first Judicature Act came into effect, and in 1881 the Judicature Act of that year made the master of the rolls the ordinary president of the first court of appeal, relieving him of his duties as a judge of first instance. In the court of appeal Jessel presided almost to the day of his death. He sat for the last time on March 16, 1883, and died on March 21.

As a judge of first instance Jessel was a revelation to those accustomed to the proverbial slowness of the chancery courts and of the master of the rolls who preceded him. He disposed of the business before him with rapidity combined with correctness of judgment, and he not only had no arrears himself, but was frequently able to help other judges to clear their lists. His knowledge of law and equity was wide and accurate, and his memory for cases and command of the principles laid down in them extraordinary. In the rolls court he never reserved a judgment, not even in the Epping forest case (*Commissioners of Sewers v. Glassey*, L.R. 19 Eq. *The Times*, 11th November 1874), in which the evidence and arguments lasted 22 days (150 witnesses being examined in court, while the documents went back to the days of King John), and in the court of appeal he did so only twice, and then in deference to the wishes of his colleagues. Never during the 19th century was the business of any court performed so rapidly, punctually, and satisfactorily as it was when Jessel presided.

Jessel was master of the rolls at a momentous period of legal history. The Judicature Acts, completing the fusion of law and equity, were passed while he was judge of first instance, and were still new to the courts when he died. His knowledge and power of assimilating knowledge of all subjects, his mastery of every branch of law with which he had to concern himself, as well as of equity, together with his willingness to give effect to the new system, caused it to be said when he died that the success of the Judicature Acts would have been impossible without him. His faults as a judge lay in his disposition to be intolerant of those who endeavoured to persist in argument after he had made up his mind, but though he was peremptory with the most eminent counsel, young men had no cause to complain of his treatment of them.

Jessel's career marks an epoch on the bench, owing to the active part taken by him in rendering the Judicature Acts effective, and also because he was the last judge capable of sitting in the House of Commons, a privilege of which he did not avail himself. He was the first Jew who, as solicitor-general, took a share in the executive government of his country, the first Jew who was sworn a regular member of the privy council, and the first Jew who took a seat on the judicial bench of Great Britain, he was also, for many years after being called to the bar, so situated that any one might have driven him from it, because, being a Jew, he was not qualified to be a member of the bar.

See *The Times*, March 23, 1883, E. Manson, *Builders of our Law* (1904).

JESSORE, a town and district of British India, in the Presidency of Bengal. The town is on the Bhairab river, and it has a railway station. Pop. (1921), 10,139.

The DISTRICT OF JESSORE has an area of 2,904 sq. m. Pop. (1921), 1,722,219. The district, lying in the central portion of the Gangetic delta, is an alluvial plain intersected by rivers and water-courses, which in the south spread out into large marshes. Within the last century the rivers in the interior of Jessore have ceased to be true deltaic rivers. Some rivers, such as the Madhumati, still have active currents, but others have degenerated, except in the rains, into chains of long, almost stagnant pools. The rivers in the south are however affected by the tides. Owing to the changes due to its moribund rivers and obstructed drainage the

population suffers from fever and other diseases and is declining. The staple crop is rice. The principal industry is the manufacture of sugar from date palms.

JESTER, a provider of "jests" or amusements, a buffoon especially a professional fool at a royal court or in a nobleman's household. (See FOOL.)

JESUATI, a religious order founded by Giovanni Colombini of Siena in 1360. Colombini had been a prosperous merchant and a senator in his native city, but coming under ecstatic religious influences, abandoned secular affairs and his wife and daughter (after making provision for them), and with a friend of like temperament, Francesco Miani gave himself to a life of apostolic poverty, penitential discipline, hospital service and public preaching. When Urban V. returned from Avignon to Rome in 1367, Colombini craved his sanction for the new order and a distinctive habit. Before this was granted he had to clear the movement of a suspicion that it was connected with the heretical sect of Fraticelli, and he died on July 31, 1367, soon after the papal approval had been given. The guidance of the new order, whose members (all lay brothers) gave themselves entirely to works of mercy, devolved upon Miani. Paul V. in 1606 arranged for a small proportion of clerical members, and later in the 17th century the Jesuati became so secularized that the order was dissolved by Clement IX. in 1663.

See T. Kennedy, art. "John Columbine, Blessed" in the *Catholic Encyclopedia*; Max Heimbucher *Orden u. Kongregationen*, II. 240.

JESUITS, the name commonly given to the members of the Society of Jesus. (See JESUS, SOCIETY OF.)

JESUS, SOCIETY OF, a religious order in the Roman Catholic Church, founded in 1539. This Society may be defined, in its original conception and avowed object, as a body of highly trained religious men, bound by the three personal vows of poverty, chastity and obedience, together with, in some cases, a special vow to the pope's service, with the object of labouring for the spiritual good of themselves and their neighbours. They are governed and live by constitutions and rules, mostly drawn up by their founder, St. Ignatius of Loyola, and approved by the popes. Their proper title is "Clerks Regulars of the Society of Jesus," the word *Societas* being taken as synonymous with the original Spanish term, *Compañía*, which implies a band of spiritual soldiers living under martial law and discipline.

CONSTITUTION AND CHARACTER

The formation of the Society of Jesus was a masterpiece of genius on the part of a man (see LOYOLA, ST. IGNATIUS OF) who was quick to realize the necessity of the moment. Just before Ignatius Loyola was experiencing the call to conversion, Luther had begun his revolt against the Roman Church by burning the papal bull of excommunication on the 10th of December 1520. Ignatius conceived the church to be in a state of war, and there slowly took shape in his mind the idea of an order not bound by the obligations of the cloister, and based on the principle of military discipline with a "general" in an almost uncontrolled position of authority.

The soldier-mind of Ignatius can be seen throughout the constitutions. Even in the spiritual labours which the Society shares with the other orders, its own ways of dealing with persons and things result from the system of training which succeeds in forming men to a type that is considered desirable. Ignatius knew that while a high ideal was necessary for every society, his followers were flesh and blood, not machines, but he made it clear from the first that the Society was everything and the individual nothing, except so far as he might prove a useful instrument for carrying out the Society's objects. He laid great stress on the importance of firmness of character and ability for business, for he was of opinion that those who were not fit for public business were not adapted for filling offices in the Society; but even exceptional qualities and endowments in a candidate were valuable in his eyes only on the condition of their being brought into play, or held in abeyance, strictly at the command of a superior. Hence his teaching on obedience. His letter on this subject, addressed to the Jesuits of Coimbra in 1553, is still one of the standard formularies

of the society ranking with those other products of his pen, the *Spiritual Exercises* and the *Constitutions*. In this latter Ignatius lays down that the general is to be obeyed simply as such and as standing in the place of God without reference to his personal wisdom, prudence or discretion; that any obedience which falls short of making the superior's will one's own in inward affection as well as in outward effect is less and imperfect, that going beyond the letter of command, even in things abstractly good and praiseworthy is disobedience and that the sacrifice of the intellect is the true and highest grade of obedience with pleasing to God when the superior not only wills what the superior wills, but thinks what he thinks submitting his judgment so far as it is possible for the will to influence and lead the judgment. When the *Letter on Obedience* became known beyond the Society the teaching met with great opposition and all the skill and learning of Belarmine was required as its apologist, together with the whole influence of the Society to avert what seemed to be a probable condemnation at Rome. The meaning of the *Letter* must be understood not in the sense of a legal code but as an expression of the vital spirit of the Society. Ignatius himself lays down the rule that an inferior is bound to make all necessary representations to his superior so as to guide him in imposing a precept of obedience. When a superior knows the views of his inferior and still commands, it is because he is aware of other sides of the question which appear of greater importance than those that the inferior has brought forward.

The Jesuits had to find their principal work in the world and in direct and immediate contact with mankind. To seek spiritual perfection in a retired life of contemplation and prayer did not seem to Ignatius to be the best way of reforming the evils which had brought about the revolt from Rome. He withdrew his followers from this sort of retirement, except as a mere temporary preparation for later activity; he made habitual intercourse with the world a prime duty; and to this end he rigidly suppressed all such external peculiarities of dress or rule as tended to put obstacles in the way of his followers acting freely as emissaries, agents or missionaries in the most various places and circumstances. The Jesuit has no home: the whole world is his parish. Mobility and cosmopolitanism are of the very essence of the Society.

MACHINERY OF GOVERNMENT

Next we must consider the machinery by which the Society is constituted and governed so as to make its spirit a living energy and not a mere abstract theory. An applicant for the novitiate has first to undergo a strict retreat, practically in solitary confinement, during which he receives from a director the *Spiritual Exercises* and makes a general confession of his whole life: after which the first novitiate of two years' duration begins. In this period of trial the real character of the man is discerned, his weak points are noted and his will is tested. Prayer and the practices of asceticism, as means to an end, are the chief occupations of the novice. He may leave or be dismissed at any time during the two years; but at the end of the period if he is approved and deemed for the priesthood, he is advanced to the grade of scholastic and takes the threefold vow of poverty, chastity and obedience, promising to "understand all things according to the constitutions of the society." The scholastic then follows the ordinary course of an undergraduate at a university. After passing five years in arts he has, while still keeping up his own studies, to devote five or six years more to teaching the junior classes in various Jesuit schools or colleges. The scholastic does not begin



BY COURTESY OF C. W. HACKETT
CHURCH AT THE OLD JESUIT MONASTERY OF TEPOTZOTLAN, NEAR MEXICO CITY, BUILT IN THE 16TH CENTURY

the study of theology until he is twenty-eight or thirty, and then passes through a four or six years' course. Only when he is thirty-four or thirty-six can he be ordained a priest and enter on the grade of a spiritual coadjutor. A lay brother, before he can become a temporal coadjutor for the discharge of domestic duties, must pass ten years before he is admitted to vows. Sometimes after ordination the priest, in the midst of his work, is again called away to a third year's novitiate, called the tertianship as a preparation for his solemn profession of the three vows. His former vows were simple and the Society was at liberty to dismiss him for any canonical reason. The formula of the final Jesuit vow is as follows:—

"I, N., promise to Almighty God, before His Virgin Mother and the whole heavenly host, and to all standing by, and to thee, Reverend Father General of the Society of Jesus, holding the place of God, and to thy successors (or to thee, Reverend Father M. in place of the General of the Society of Jesus and his successors holding the place of God), Perpetual Poverty, Chastity and Obedience, and according to it a peculiar care in the education of boys according to the form of life contained in the Apostolic Letters of the Society of Jesus and in its Constitution."

In connection with these vows the Jesuit makes certain solemn promises, as that he will not accept or consent to his election to any dignity or prelacy outside the Society unless forced thereto by obedience, and that if elected to a bishopric he will never refuse to hear such advice as the general may deign to send him and will follow it if he judges it is better than his own opinion. The highest class of members, who constitute the real core of the Society, whence all its chief officers are taken, are the professed of the four vows. The vows of this grade are the same as the last formula, with the addition of the following important clause:

"Moreover I promise the special obedience to the Sovereign Pontiff concerning missions, as is contained in the same Apostolic Letter and Constitutions."

There is some evidence in France in the time of Louis XV. of the existence of a still higher grade of members, secretly enrolled and acting as the emissaries of the Society in various lay positions. The Jesuits themselves deny the existence of any such body, and are able to adduce the negative disproof that no provision for it is to be found in their constitutions. On the other hand there are clauses therein which make the creation of such a class perfectly feasible if thought expedient. An admitted instance is the case of Francisco Borgia, who in 1548, while still duke of Candia, was received into the Society.

The general lives permanently at Rome and holds in his hands the right to appoint, not only to the office of provincial over each of the head districts into which the Society is mapped, but to the offices of each house in particular. There is no standard of electoral right in the Society except in the election of the general himself. By a minute and frequent system of official and private reports he is informed of the doings and progress of every member of the Society and of everything that concerns it throughout the world. Every Jesuit has not only the right but the duty in certain cases of communicating, directly and privately, with his general. While the general thus controls everything, he himself is not exempt from supervision on the part of the Society. A consultative council is imposed upon him by the general congregation, consisting of the assistants of the various nations, a *socius*, or adviser, to warn him of mistakes, and a confessor. These he cannot remove nor select; and he is bound, in certain circumstances, to listen to their advice, although he is not obliged to follow it. Once elected the general may not refuse the office, nor abdicate, nor accept any dignity or office outside of the Society; on the other hand, for certain definite reasons he may be suspended or even deposed by the authority of the Society, which can thus preserve itself from destruction. No such instance has occurred, although steps were once taken in this direction in the case of a general who had set himself against the current feeling. Moreover the general is not independent of the pope. The influence of the society as a whole has a ways been for obedience to the pope, who authorized, protected and privileged them, and on whom they ultimately depend for their existence.

Thus constituted with a skilful union of strictness and freedom of complex organization with a minimum of friction in working the Society was admirably devised for its purpose of introducing a new power into the Church and the world. Its immediate services to the Church were great. The Society did much, single-handed, to roll back the tide of Protestant advance when half of Europe which had not already shaken off its allegiance to the papacy, was threatening to do so. They had the wisdom to see and to admit, in their correspondence with their superiors, that the real cause of the Protestant reformation was the ignorance, neglect and vicious lives of so many priests. They recognized, as most earnest men did, that the difficulty was in the higher places, and that these could best be touched by indirect methods. At a time when primary or even secondary education had in most places become a mere effete and pedantic adherence to obsolete methods they were bold enough to innovate, both in system and material. They not merely taught and catechized in a new, fresh and attractive manner, besides establishing free schools of good quality, but provided new school books for their pupils which were an enormous advance on those they found in use, so that for nearly three centuries the Jesuits were accounted the best schoolmasters in Europe, as they confessedly were in France until their forcible suppression in 1901. Bacon succinctly gives his opinion of the Jesuit teaching in these words. "As for the pedagogical part, the shortest rule would be, Consult the schools of the Jesuits, for nothing better has been put in practice" (*De Augmentis*, vi. 4). Again, when most of the continental clergy had sunk, more or less, into the moral and intellectual slough which is pictured for us in the writings of Erasmus and the *Epistolæ obscurorum virorum* (see HUTTEN, ULRICH VON), the Jesuits won back respect for the clerical calling by their personal culture and the unimpeachable purity of their lives. These qualities they have carefully maintained; and probably no large body of men in the world has kept up, on the whole, an equally high average of intelligence and conduct. As preachers, too, they delivered the pulpit from the bondage of an effete scholasticism and reached at once a clearness and simplicity of treatment such as the English pulpit scarcely begins to exhibit till after the days of Tillotson. It is in the mission field, however, that their achievements have been most remarkable. Whether toiling among the teeming millions in Hindustan and China, labouring amongst the Hurons and Iroquois of North America, governing and civilizing the natives of Brazil and Paraguay in the missions and "reductions," or ministering, at the hourly risk of his life to his fellow-Catholics in England under Elizabeth and the Stuarts, the Jesuit appears alike devoted, indefatigable, cheerful and worthy of hearty admiration and respect.

ROMAN CATHOLIC OPPOSITION

Nevertheless, the most remarkable fact in the Society's history is the suspicion and hostility it has incurred within the household of the Roman Catholic faith. The first cause of the opposition redounds to the Jesuits' credit, for it was largely due to the kind of success which they achieved. Their churches, sumptuous and attractive, were crowded, and in the confessional their advice was eagerly sought in all kinds of difficulties. Full of enthusiasm and zeal, devoted wholly to their Society, they were able to bring in numbers of rich and influential persons to their ranks; for, with a clear understanding of the power of wealth, they became, of set purpose, the apostles of the rich and influential. The Jesuits felt that they were the new men, the men of the time, so with a perfect confidence in themselves they went out to set the Church to rights. It was no wonder that success, so well worked for and so well deserved, failed to win the approval or sympathy of those who found themselves supplanted. But, besides this, the *esprit de corps* which is necessary for every body of men was, it was held, carried to an excess and made the Jesuits intolerant of any one or anything if not of "ours." The Society, or rather its members, were too aggressive and self-assertive to be welcomed; and a certain characteristic, which soon began to manifest itself in an impatience of episcopal control, showed that the quality of "Jesuitry," usually associated

with the Society was singularly lacking in their dealings with opponents. Their political attitude also alienated many. Many of the Jesuits could not separate religion from politics. To say this is only to assert that they were not clearer-minded than most men of their age. But unfortunately they had their share, direct or indirect in the embroiling of states, in concocting conspiracies and in kindling wars. They played with edged tools and often got wounded through their own carelessness. Among the grievances they raised by their perpetual meddling in politics were their share in fanning the flames of political hatred against the Huguenots under the last two Valois kings, their perpetual plotting against England in the reign of Elizabeth; their share in the Thirty Years' War and in the religious miseries of Bohemia, their decisive influence in causing the revocation of the edict of Nantes and the expulsion of the Protestants from France, the ruin of the Stuart cause under James II, and the establishment of the Protestant succession. In a number of cases where the evidence against them is defective, it is at least an unfortunate coincidence that there is always direct proof of some Jesuit having been in communication with the actual agents engaged. All activities of a distinctively political character are forbidden by the constitutions of the Society, but though politicians were comparatively few in number, they held high rank; and their disobedience to the rule besmirched the name of the Society and destroyed the good work of the other Jesuits who were faithfully carrying out their own proper duties.

A far graver cause for uneasiness was given by the Jesuits' activity in the region of doctrine and morals. Their founder himself was arrested, more than once, by the Inquisition and required to give account of his belief and conduct. But St. Ignatius, with all his powerful gifts of intellect, was entirely practical and ethical in his range, and had no turn whatever for speculation, nor desire to discuss, much less to question, any of the received dogmas of the Church. He was acquitted on every occasion; but his followers were not so fortunate. The controversies raised by their doctrine of grace (see MOLINA) were so serious as to call for adjudication by a special commission the only result of which was the imposition of silence on the disputants. The accusations against the Jesuit system of moral theology and their action as guides of conduct have had a more serious effect on their reputation. The Society was trying to make itself all things to all men. Propositions extracted from Jesuit moral theologians have again and again been condemned by the pope and declared untenable. Many of these can be found in Viva's *Condemned Propositions*. In addition to these papal censures, a number of individual ecclesiastics of eminence and influence raised their voices against them from time to time such as Melchor Cano, one of the ablest Dominicans of the 16th century, and Carlo Borromeo, to whose original advocacy they owed much, especially at the Council of Trent. Later on a formidable assault was made on Jesuit moral theology in the famous *Provincial Letters* of Blaise Pascal (qv), eighteen in number, issued under the pen-name of Louis de Montalte, from January 1656 to March 1657. Their wit, irony, eloquence and finished style have kept them alive as one of the great French classics—a destiny more fortunate than that of the kindred works by Antoine Arnauld, *Théologie morale des Jésuites*, consisting of extracts from writings of members of the Society and *Morale pratique des Jésuites*, made up of narratives professing to set forth the manner in which they carried out their own maxims. But, like most controversial writers, the authors were not scrupulous in their quotations, and by giving passages divorced from their contexts often entirely misrepresented their opponents. The immediate reply on the part of the Jesuits, *The Discourses of Cleander and Eudoxus* by Père Daniel, could not compete with Pascal's work in brilliancy, wit or style, moreover, it was unfortunate enough to be put upon the Index of prohibited books in 1701. The essential points in the Society's reply to Pascal's charges of lax morality were that several of the cases cited by him are mere abstract hypotheses, many of them now obsolete, argued simply as intellectual exercises, but having no practical bearing whatever; that even such as do belong to the sphere of actual life are of the

a lack of counsel to spiritual physicians how to deal with extraneous melodies and was never intended to fix the standard of moral obligation for the general public, and that the theory or theory being intended as general precepts is refuted by the admitted fact that the Jesuits themselves have been singularly free from personal as distinguished from corporate, evil repute; and no one pretends that the large number of lay-folk whom they have trained and influenced exhibit greater moral inferiority than others.

A charge persistently made against the Society is that it teaches that the end justifies the means. And the words of Busemian, whose *Medulla theologica* has gone through more than fifty editions are quoted in proof. True it is that Busemian uses these words *Cum licet sit finis etiam licent media*. But on turning to his work (ed. Paris 1739, p. 584, or Lib. vi. Tract. vi. cap. ii. *De sacramentis, dabitur*) it will be found that the author is making no universal application of an old legal maxim; but is treating of a particular subject (concerning certain lawful licences in the marital relation) beyond which his words cannot be forced. The sense in which other Jesuit theologians—e.g., Paul Laymann (1575-1635) in his *Theologia moralis* (Munich, 1625) and Ludwig Wagemann (1713-1792), in his *Synopsis theologiae moralis* (Innsbruck 1762)—quote the axiom is an equally harmless piece of common sense, the *proviso* is always to be understood that the means employed should, in themselves not be bad but good or at least indifferent. Again, the doctrine of probabilism is utterly misunderstood. It is based on an accurate conception of law. Law to bind must be clear and definite, if it be not so its obligation ceases and liberty of action remains. No probable opinion can stand against a clear and definite law, but when a law is doubtful in its application, in certain circumstances so is the obligation of obedience in the specified case. In moral matters a probable opinion, that is one held on no trivial grounds but by unprejudiced and solid thinkers, has no place where the law of conscience is clear and distinct.

WEAKNESSES OF THE SOCIETY

The weakness of the Society is due to its lack of really great intellects. The Society, numbering as it does so many thousands, and with abundant means of devoting men to special branches of study, has without doubt, produced men of great intelligence and solid learning. The average member, too, on account of his long and systematic training, is always equal and often superior to the average member of any other equally large body, besides being disciplined by a far more perfect drill. But it takes great men to carry out great plans, and of really great men, as the outside world knows and judges, the Society has been markedly barren. Apart from its founder and his early companion, St. Francis Xavier, there is none who stands in the very first rank. Francisco Suarez was an able theologian, the French Louis Bourdaloue (q.v.), the Italian Paolo Segneri (1624-1694), and the Portuguese Antonio Vieira (1608-1697) represent their best pulpit orators; while of the many mathematicians and astronomers produced by the Society Angelo Secchi, Ruggiero Giuseppe Boscovich and G. B. Beccaria are conspicuous, and in modern times Stephen Joseph Perry (1833-1889), director of the Stonyhurst College observatory, took a high rank among men of science. Their boldest and most original thinker Denis Diderot, so many years neglected, has the merit of having inspired Cardinal Newman's *Essay on the Development of Christian Doctrine*. The Jesuits have produced no Aquinas, no Anselm, no Bacon, no Kierkegaard. Men whom they trained and who broke loose from their teaching, Pascal, Descartes, Voltaire, have powerfully affected the philosophical and religious beliefs of great masses of mankind; but respectable mediocrity is the brand on the long list of Jesuit names in the catalogues of Aletambe and De Buisson. This is doubtless due in great measure to the training which the Society gave. The Society, with the exception of the few who were sent to the Church, was not intended to be in-

patient of those who think or write in a way different from what is current in its ranks. Nor is this all. The *Ratio Studiorum*, devised by Acquaviva and still obligatory in the colleges of the Society, lays down rules which are incompatible with all breadth and progress in the higher forms of education. True to the anti-speculative and traditional side of the founder's mind, it prescribes that, even where religious topics are not in question, the teacher is not to permit any novel opinions or discussions to be mooted; nor to cite or allow others to cite the opinions of an author not of known repute, nor to teach or suffer to be taught anything contrary to the prevalent opinions of acknowledged doctors current in the schools.

Another cause of weakness is the lesson, too faithfully learnt and practised, of making its corporate interests the first object at all times and in all places. Men were quick to see that Jesuits did not aim at co-operation with the other members of the Church but directly or indirectly at mastery. The most brilliant exception to this rule is found in some of the missions of the Society and notably in that of St. Francis Xavier (q.v.). But he quitted Europe in 1541 before the new Society, especially under Laynez, had hardened into its final mould, and he never returned. It would almost seem that careful selection was made of the men of the greatest piety and enthusiasm, whose unworldliness made them less apt for diplomatic intrigues, to break new ground in the various missions where their success would throw lustre on the Society and their scruples need never come into play. But such men are not to be found easily, and, as they died off, the tendency was to fill their places with more ordinary characters, whose aim was to increase the power and resources of the body. The individual Jesuit might be, and often was, a hero, saint and martyr, but the system which he was obliged to administer was foredoomed to failure, and the suppression which came in 1773 was the natural result of forces and elements they had set in antagonism without the power of controlling.

The influence of the Society since its restoration in 1814 has not been marked with greater success than in its previous history. In Europe they confine themselves mainly to educational and ecclesiastical politics, although both Germany and France refuse, on political grounds, to allow them to be in these countries. It would appear as though some of the Jesuits had not, even yet learnt the lesson that meddling with politics has always been their ruin. The main cause of any difficulty that may exist to-day with the Society is that the Jesuits are true to the teaching of that remarkable panegyric, the *Imago primi saeculi Societatis* (probably written by John Tollenarius in 1640), by identifying the Church with their own body, and being intolerant of all who will not share this view. Their power is still large in certain sections of the ecclesiastical world, but in secular affairs it is small.

HISTORY

The separate article on St. Ignatius of Loyola tells of his early years, his conversion and his first gathering of companions. It was not until November 1537, when all hope of going to the Holy Land was given up, that any outward steps were taken to form these companions into an organized body. It was on the eve of their going to Rome, for the second time, that the fathers met Ignatius at Vicenza and it was determined to adopt a common rule and, at the suggestion of Ignatius, the name of the Company of Jesus. Whatever may have been his private hopes and intentions, it was not until he, Laynez and Faber (Pierre Lefevre), in the name of their companions, were sent to lay their services at the feet of the pope (Paul III.) that the history of the Society really begins.

Various obstacles cleared away, Paul III., on the 27th of September, 1540, issued his bull *Regimini militantis ecclesiae*, by which he confirmed the new Society (the term "order" does not belong to it), but limited the members to sixty, a restriction which was removed by the same pope in the bull *Injunctum nobis* of the 14th of March 1543. In the former bull, the pope gives the text of the formula submitted by Ignatius as the scheme of the proposed society, and in it we get the founder's own ideas. This Society, instituted to this special end, namely, to

offer spiritual consolation for the advancement of souls in life and Christian doctrine, for the propagation of the faith by public preaching and the ministry of the word of God, spiritual exercises and works of charity and, especially, by the instruction of children and ignorant people in Christianity, and by the spiritual consolation of the faithful in Christ in hearing confessions." In this original scheme it is clearly marked out "that this entire Society and all its members fight for God under the faithful obedience of the most sacred lord, the pope, and the other Roman pontiffs his successors", and Ignatius makes particular mention that each member should "be bound by a special vow," beyond that formal obligation under which all Christians are of obeying the pope, "so that whatsoever the present and other Roman pontiffs for the time being shall ordain, pertaining to the advancement of souls and the propagation of the faith, to whatever provinces he shall resolve to send us, we are straightway bound to obey, as far as in us lies, without any tergiversation or excuse, whether he send us among the Turks or to any other unbelievers in being, even to those parts called India, or to any heretics or schismatics or likewise to any believers." Obedience to the general is enjoined "in all things pertaining to the institute of the Society . . . and in him they shall acknowledge Christ as though present, and as far as is becoming shall venerate him"; poverty is enjoined, and this rule affects not only the individual but the common sustentation or care of the Society, except that in the case of colleges revenues are allowed "to be applied to the wants and necessities of the students", and the private recitation of the Office is distinctly mentioned. On the other hand, the perpetuity of the general's office during his life was no part of the original scheme.

On the 7th of April, 1541, Ignatius was unanimously chosen general, and the newly constituted Society took its formal corporate vows in the basilica of San Paolo. Scarcely was the Society launched when its members dispersed in various directions to their new tasks, while Ignatius busied himself in Rome with good works, and in drawing up the constitutions and completing the *Spiritual Exercises*. Success crowned these first efforts, and the Society began to win golden opinions. The first college was founded at Coimbra in 1542 by John III of Portugal, and a second at Goa. The Collegio Romano was founded in 1550. Both from the original scheme and from the foundation at Coimbra it is clear that the original idea of the colleges was to provide for the education of future Jesuits. In Spain, national pride in the founder aided the Society's cause almost as much as royal patronage did in Portugal; and the third house was opened in Gandia under the protection of its duke, Francisco Borgia, a grandson of Alexander VI. In Rome, Paul III's favour did not lessen. He bestowed on them the church of St. Andrea and conferred at the same time the valuable privilege of making and altering their own statutes, besides the other points, in 1546, which Ignatius had still more at heart, as touching the very essence of his institute, namely, exemption from ecclesiastical offices and dignities and from the task of acting as directors and confessors to convents of women. The former of these measures effectually stopped any drain of the best members away from the Society and limited their hopes within its bounds by putting them more freely at the general's disposal especially as it was provided that the final vows could not be annulled, nor could a professed member be dismissed, save by the joint action of the general and the pope. The founder, against the wishes of several of his companions, laid much stress on the duty of accepting the post of confessor to kings, queens and women of high rank when opportunity presented itself.

After the death of the first general (1556) there was an interregnum of two years, with Laynez as vicar. During this long period he occupied himself with completing the constitutions by incorporating certain declarations, said to be Ignatian, which explained and sometimes completely altered the meaning of the original text. Laynez was an astute politician and saw the vast capabilities of the Society over a far wider field than the founder contemplated; and he prepared to give it the direction that it has since followed. In this learned and . . . tely

clever man may be looked upon as the real founder of the Society as history knows it. Having carefully prepared the way, he summoned the general congregation from which he emerged as second general in 1556. As soon as Ignatius had died Paul IV announced his intention of instituting reforms in the Society, especially in two points: the public recitation of the office in choir and the limitation of the general's office to a term of three years. Despite all the protests and negotiations of Laynez, the pope remained obstinate, and there was nothing but to submit. On the 8th of September 1558, two points were added to the constitutions that the generalship should be triennial and not perpetual, although after the three years the general might be confirmed, and that the canonical hours should be observed in choir after the manner of the other orders, but with that moderation which should seem expedient to the general. Taking advantage of this last clause, Laynez applied the new law to two houses only, namely, Rome and Lisbon, the other houses contenting themselves with singing vespers on feast days; and as soon as Paul IV died, Laynez acting on advice, quietly ignored for the future the orders of the late pope. He also succeeded in increasing further the already enormous powers of the general. Laynez took a leading part in the colloquy of Poissy in 1561 between the Catholics and Huguenots, and obtained a legal footing from the States General for colleges of the Society in France. He died in 1564, leaving the Society increased to eighteen provinces with a hundred and thirty colleges, and was succeeded by Francisco Borgia. During the third generalate, Pius V confirmed all the former privileges, and in the amplest form extended to the Society, as being a mendicant institute, all favours that had been or might afterwards be granted to such mendicant bodies. Everard Mercurian, a Fleming, and a subject of Spain, succeeded Borgia in 1573, being forced on the Society by the pope, in preference to Polanco, Ignatius's secretary. In 1580 the first Jesuit mission, headed by the redoubtable Robert Parsons and the saintly Edmund Campion, set out for England. This mission, on one side, carried on an active propaganda against Elizabeth in favour of Spain, and on the other among the true missionaries, was marked with devoted zeal and heroism even to the ghastly death of traitors. Claude Acquaviva, the fifth general, held office from 1581 to 1615, a time almost coinciding with the high tide of the successful reaction, chiefly due to the Jesuits.

It was chiefly during the generalship of Acquaviva that the Society began to gain an evil reputation which eclipsed its good report. In France the Jesuits joined, if they did not originate the league against Henry of Navarre, absolution was refused by them to those who would not join in the Guise rebellion, and Acquaviva is said to have tried to stop them, but in vain. The assassination of Henry III in the interests of the league and the wounding of Henry IV. in 1594 by Chastel a pupil of theirs, revealed the danger that the whole Society was running by the intrigues of a few men. The Jesuits were banished from France in 1594, but were allowed to return by Henry IV under conditions. In England the political schemings of Parsons were no small factors in the odium which fell on the Society at large, and his determination to capture the English Catholics as an apnage of the Society was an object lesson to the rest of Europe of a restless ambition and lust of domination which were to find many imitators. A general congregation of the Society in 1594 passed a decree forbidding its members to participate in public affairs, but the decree was not enforced. Parsons was allowed to keep on with his work, and other Jesuits in France for many years after directed, to the loss of religion, affairs of state. In 1605 took place in England the Gunpowder Plot, in which Henry Garnet, the superior of the Society in England, was implicated. That the Jesuits were the instigators of the plot there is no evidence, but they were in close touch with the conspirators, of whose designs Garnet had a general knowledge. There is now no reasonable doubt that he and other Jesuits were legally accessories, and that the condemnation of Garnet as a traitor was substantially just (see GARNET, HENRY).

From the moment that Louis XIV took the reins, the Society gained ground steadily in France, and Jesuit confessors guided

the policy of the king, not hesitating to take his side in his quarrel with the Holy See which nearly resulted in a schism nor to the Gallican articles. Their hostility to the Huguenots forced on the revocation of the Edict of Nantes in 1685, and their war against their Jansenist opponents did not cease till the very walls of Port Royal were demolished in 1710 even to the very abbey church itself, and the bodies of the dead taken with every mark of insult from their graves and literally flung to the dogs to devour. But while thus gaining power in one direction the Society was losing it in another. The Japanese mission had vanished in 1651 and though many Jesuits died with their converts bravely as martyrs for the faith, yet it is impossible to acquire them of a large share in the causes of that overthrow.

THE SOCIETY'S TRADING POLICY

But the most fatal part of the policy of the Society was its activity, wealth and importance as a great trading firm with branch houses scattered over the richest countries of the world. Its founder, with a wise instinct, had forbidden the accumulation of wealth; its own constitutions, as revised in the 34th decree of the sixth general congregation, had forbidden all pursuits of a commercial nature as also had various popes, but nevertheless the trade went on unceasingly, necessarily with the full knowledge of the general unless it be pleaded that the system of obligatory espionage had completely broken down. The first serious attack came from a country where they had been long dominant. In 1753 Spain and Portugal exchanged certain American provinces with each other, which involved a transfer of sovereign rights over Paraguay, but it was also provided that the populations should severally migrate also, that the subjects of each crown might remain the same as before. The inhabitants of the "reductions," whom the Jesuits had trained in the use of European arms and discipline, naturally rose in defence of their homes, and attacked the troops and authorities. Their previous civility and their entire submission to the Jesuits left no possible doubt as to the source of the rebellion, and gave the enemies of the Jesuits a handle against them that was not forgotten. Eventually the Portuguese government issued a decree ordering the immediate deportation of every Jesuit from Portugal and all its dependencies and their suppression by the bishops in the schools and universities. Those in Portugal were at once shipped, in great misery, to the papal states, and were soon followed by those in the colonies. In France, the immediate cause of their ruin was the bankruptcy of Father Lavalette, the Jesuit superior in Martinique, a daring speculator, who failed, after trading for some years, for 2,400,000 francs and brought ruin upon some French commercial houses of note. Lorenzo Ricci, then general of the Society, repudiated the debt, alleging lack of authority on Lavalette's part to pledge the credit of the Society, and he was sued by the creditors. Losing his cause, he appealed to the parlement of Paris, and it, to decide the issue raised by Ricci, required the constitutions of the Jesuits to be produced in evidence, and affirmed the judgment of the courts below. But the publicity given to a document scarcely known till then raised the utmost indignation against the Society. A royal commission, appointed by the duc de Choiseul to examine the constitutions, convoked a private assembly of fifty-one archbishops and bishops under the presidency of Cardinal de Luyne, all of whom except six voted that the unlimited authority of the general was incompatible with the laws of France, and that the appointment of a resident vicar, subject to those laws, was the only solution of the question fair to all sides. After vain resistance, the Jesuits were suppressed by edict in 1764, and suffered to remain as secular priests until 1767, when they were expelled from the kingdom. In the very same year, Charles III. of Spain, a monarch known for personal devoutness, prepared a decree suppressing the Society in every part of his dominions. The expulsion was relentlessly carried out, nearly 300,000 priests being deported from Spain alone. The Bourbon courts of Naples and Parma followed the example of France and Spain. Clement XIII. with a bold and shocking the rank and title of the Society. The Bourbon

make war on the pope in return (France, indeed, seizing on the county of Avignon), and a joint note demanding a retractation, and the abolition of the Jesuits, was presented by the French ambassador at Rome on the 10th of December 1768 in the name of France, Spain and the two Sicilies. The pope, a man of eighty-two, died of apoplexy, brought on by the shock, early in 1769. Cardinal Lorenzo Ganganelli, a conventual Franciscan, was chosen to succeed him, and took the name of Clement XIV. He endeavoured to avert the decision forced upon him, but as Portugal joined the Bourbon league, and Maria Theresa with her son the emperor Joseph II. ceased to protect the Jesuits, there remained only the petty kingdom of Sardinia in their favour. The famous breve *Dominus ac Redemptor* on the 21st of July 1773, appeared, suppressing the Society of Jesus. This remarkable document opens by citing a long series of precedents for the suppression of religious orders by the Holy See, amongst which occurs the ill-omened instance of the Templars. It then briefly sketches the objects and history of the Jesuits themselves. It speaks of their defiance of their own constitution forbidding them to meddle in politics; of the great ruin to souls caused by their quarrels with local ordinaries and the other religious orders, their condescension to heathen usages in the East, and the disturbances, resulting in persecutions of the Church, which they had stirred up even in Catholic countries, so that several popes had been obliged to punish them. Seeing then that the Catholic sovereigns had been forced to expel them, that many bishops and other eminent persons demanded their extinction, and that the Society had ceased to fulfil the intention of its institute, the pope declared it necessary for the peace of the Church that it should be suppressed, extinguished, abolished and abrogated for ever, with all its houses, colleges, schools and hospitals. The breve proceeds to make regulations for the transference of the authority of the Society's officers; for giving priests of the Society the option of joining other orders or remaining as secular clergy, and kindred matters. The apologists of the Society allege that no motive influenced the pope save the desire of peace at any price, and that he did not believe in the culpability of the Jesuits. The categorical charges made in the document rebut this plea. The pope followed up this breve by appointing a congregation of cardinals to take possession of the temporalities of the Society, and armed it with summary powers against all who should attempt to retain or conceal any of the property.

VICISSITUDES

At the date of this suppression, the Society had 41 provinces and 22,589 members, of whom 11,295 were priests. Far from submitting to the papal breve, the ex-Jesuits, after some ineffectual attempts at direct resistance, withdrew into the territories of the free-thinking sovereigns of Russia and Prussia, Frederick II. and Catherine II., who became their active friends and protectors. Russia formed the headquarters of the Society, and two forged breves were speedily circulated, being dated June 9 and June 29, 1774, approving their establishment in Russia, and implying the repeal of the breve of suppression. But these are contradicted by the tenor of five genuine breves issued in September 1774 to the archbishop of Gnesen, and making certain assurances to the ex-Jesuits, on condition of their complete obedience to the injunctions already laid on them.

They elected three Poles successively as generals, taking, however, only the title of vicars, till on the 7th of March 1801 Pius VII. granted them liberty to reconstitute themselves in north Russia, and permitted Kareu, then vicar, to exercise full authority as general. On the 30th of July 1804 a similar breve restored the Jesuits in the two Sicilies, at the express desire of Ferdinand IV. the pope thus anticipating the further action of 1814, when, by the constitution *Sollicitudo omnium Ecclesiarum*, he revoked the action of Clement XIV. and formally restored the Society to corporate legal existence, yet not only omitted any censure of his predecessor's conduct, but all vindication of the Jesuits from the heavy charges in the breve *Dominus ac Redemptor*. In France after their expulsion in 1765 they had tamed a precarious footing in the country under the partial disguise and of "Fathers of the Faith" or "Clerks of the Sacred Heart

but were obliged by Napoleon I to retire in 1804. They reappeared under their true name in 1814, and obtained formal licence in 1822, but after incurring much hostility, were dispersed at the revolution of July 1830. Once more, however, they made their way into France, recovered the right to teach freely after the revolution of 1848, and gradually became the leading educational and ecclesiastical power in France, notably under the Second Empire, till they were once more expelled by the Ferry laws of 1880, though they quietly returned since the execution of those measures. They were again expelled by the Law of Associations of 1901. In Spain they came back with Ferdinand VII, but have had no legal position since, though their presence is openly tolerated. In Portugal, ranging themselves on the side of Dom Miguel, they fell with his cause, and were exiled in 1834. There are some to this day in Lisbon under the name of 'Fathers of the Faith'. Russia, which had been their warmest patron, drove them from St Petersburg and Moscow in 1813, and from the whole empire in 1820, mainly on the plea of attempted proselytizing in the imperial army. Holland drove them out in 1816 and, by giving them thus a valid excuse for aiding the Belgian revolution of 1830, secured them the strong position they have ever since held in Belgium, but they have succeeded in returning to Holland. They were expelled from Switzerland in 1847-1848 for the part they were charged with in exciting the war of the Sonderbund. In south Germany, inclusive of Austria and Bavaria, their annals since their restoration have been uneventful, but in north Germany, owing to the footing Frederick II had given them in Prussia, they became very powerful, especially in the Rhine provinces, and, gradually moulding the younger generation of clergy after the close of the War of Liberation, succeeded in spreading Ultramontane views amongst them, and so leading up to the difficulties with the civil government which issued in the Falk laws, and their own expulsion by decree of the German parliament (June 19, 1872). Since then many attempts have been made to procure the recall of the Society to the German Empire, but without success, although as individuals they are now allowed in the country. In Great Britain, whither they began to straggle over during the revolutionary troubles at the close of the 18th century, and where, practically unaffected by the clause directed against them in the Emancipation Act of 1829, their chief settlement has been at Stonyhurst in Lancashire: they have been unmolested, but there has been little affinity to the order in the British temperament, and the English province has consequently never risen to numerical or intellectual importance in the Society. In Rome itself, its progress after the restoration was at first slow, and it was not till the reign of Leo XII (1823-1829) that it recovered its place as the chief educational body there. It advanced steadily under Gregory XVI, and, though it was at first shunned by Pius IX, it secured his entire confidence after his return from Gaeta in 1849, and obtained from him a special breve erecting the staff of its literary journal, the *Civiltà Cattolica*, into a perpetual college under the general of the Jesuits, for the purpose of teaching and propagating the faith in its pages. How, with this pope's support throughout his long reign, the gradual filling of nearly all the sees of Latin Christendom with bishops of their own selection, and their practical capture, directly or indirectly, of the education of the clergy in seminaries, they contrived to stamp out the last remains of independence everywhere, and to crown the Ultramontane triumph with the Vatican Decrees, is matter of familiar knowledge. Leo XIII, while favouring them somewhat, never gave them his full confidence; and by his adhesion to the Thomist philosophy and theology, and his active work for the regeneration and progress of the older orders, he made another suppression possible by destroying much of their prestige. But the usual sequence was observed under Pius X., who appeared to be greatly in favour of the Society and to rely upon them for many of the measures of his pontificate.

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JESUS CHRIST. The principal problem which is presented by the New Testament to the historian is the problem of accounting for the faith of the early Christians in one whom they had known as Jesus the carpenter's son of Nazareth, and whom they had seen die the shameful death of a criminal outside Jerusalem. We have evidence that a very few weeks after that event His followers, who had scattered in dismay, were reunited at Jerusalem, men and women to the number of about 120, feeling themselves to be bound together in a religious society through a common conviction, a common expectation and a common attitude towards Jesus. They were fully persuaded that He was alive, and that He had been seen by individuals and by groups of His followers. They were eagerly expecting that He would quite shortly return as the Messiah of their race, the Son of God with power, and they adopted an attitude to Him which, though still undefined, was an attitude of religious faith. The strength and the sincerity of their conviction were tested by persecution and proved by their steadfastness. The religious quality of their attitude to Jesus was evinced by devotion, self-sacrifice and a sense of obligation to Him which swept away the last barrier of selfishness. And they had a message concerning this same Jesus which they proceeded to proclaim with enthusiasm and amazing success. The Church of Christ became a fact of history.

What manner of man was it whose life and character, teaching and experience, are to account for this phenomenon? The answer must be looked for in the three Gospels of Mark, Matthew and Luke commonly known as the Synoptic Gospels, with some assis-

JESUS CHRIST

but important, from the Acts of the Apostles, and of St. Paul. All three Gospels were the work of men living in Christ and were intended primarily at least for those who already believed. Luke definitely states his purpose is to confirm Theophilus in the certainty of his faith. He had been instructed, and though Matthew makes no similar statement it is equally clear that their purpose was not to prove anything not proved or to persuade other men to believe, but to give a permanent form to narratives of what Jesus had said which had hitherto been current in the Christian Church as oral tradition or in preliminary attempts at tradition to writing. Their own faith did not rest on any which they told, for the earliest preaching was proclamation of the historic Jesus but the proclamation of Him crucified, that is to say, the witness of the risen, living and glorified Christ whose connection of men and with the purpose of God might be learnt at that He had been crucified. The Gospels were written to satisfy the eager desire to know more fully with certainty the earthly life of Him in whom men see the living Saviour and Lord.

DISTINCTIONS BETWEEN THE GOSPELS

It is the purpose common to all three Evangelists, to point out important distinctions between them in respect of the audience to which they have at command the way in which they say it, and the aspects of life and thought in which they are interested. They all show great and equal interest in the Trial and Passion of Jesus which they relate in detail, but in the account of the previous ministry of Jesus each confines himself mainly to narrative, reporting in brief what Jesus taught, few of His parables. Luke and Matthew, while incorporating Mark in their Gospels, add, each in his own different way, a large amount of discourse material which had probably been collected in a document commonly described as the Logia (Q). And to the material thus collected from two sources, Luke and Matthew add material of their own. That material which is peculiar to Luke may possibly represent the earliest Gospel with which he combined first (Q) and after-wards (Mark).

As to the dates now commonly assigned to these Gospels, it is supposed that the Gospel of Mark was composed before the fall of Jerusalem in A.D. 70 but before Luke and Matthew after the fall but not later.

But if Harnack is right in the view he still (1928) holds, that the Acts of the Apostles was completed about the death of Paul, then Luke's Gospel would fall early in the second century. And if Streeter's theory in the foregoing paragraph proved to be correct, the Gospel of Luke's collecting of the earliest draft of his Gospel would be in his visit to Caesarea about A.D. 43.

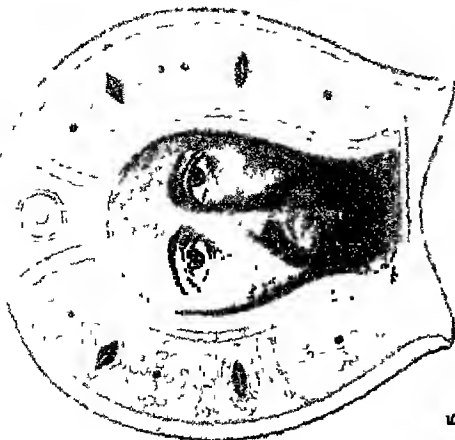
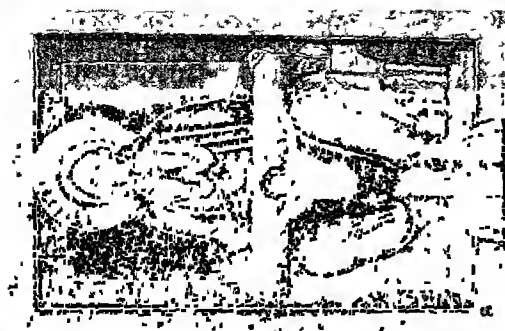
As to a tradition which has very early authority Mark as a companion to Peter and also as his interpreter, and much of his material was derived from the accounts which Peter gave of the life and death and resurrection of Jesus. His Gospel was probably written at Rome and for the benefit of Gentile Christians. Taking Mark as a basis, the interest of such an audience we should infer that the Gospel was directed to Jesus as a healer, as one who had power from which it could be concluded that He was the prince of the demons; to Jesus as a teacher who gave an opportunity of teaching, and was eagerly listened to by the crowds or by the inner circle of disciples; the establishment of a Gospel, great and good news, the announcement of which transformed life by setting it in a new perspective.

The Gospel of Matthew, written primarily for such Christians as like himself were of Jewish origin, reflects something of their national consciousness and particularly their interest in Jesus as the Messiah of the Jews. Long before his time pious research and even pious imagination had been at work on the Old Testament collecting all the phrases which bore or could be made to bear on the figure and the experiences of the Messiah. And Matthew's delight is to discover either in the Old Testament itself or in some such collection language which illustrates and confirms the belief that in Jesus had been found the Hope of Israel. It is natural that he should conceive of the teaching of Jesus as a new law, and bring out the contrast between the new law and the old, that his interest in this aspect of the teaching should lead him to group into connected instructions utterances which properly belonged to various occasions; that modifications which he introduces should be suggested by his interest in the Church's task of evangelization or by the internal problems of the Church itself, that on occasion he has modified a narrative in order to adjust it to a prophecy. His outlook on the future is sombre, he elaborates the eschatological element in the teaching of Jesus to whose Person an increasing majesty is attached, even as His function as Judge is emphasized. "Matthew conceives Christianity as the fulfilment of Judaism," the divine Lawgiver who has fully revealed the word of God is the Jesus whom the Jews rejected and crucified. He comes quickly to judgment.

The interests reflected in Luke's Gospels are less those of his audience or of the school to which he belongs than his own personal ones. He is a Gentile, free from all trace of Jewish nationalism, interested in men as men, in the perennial problem of rich and poor, emphasizing at once the drastic demands of the Gospel and the universality of the appeal made by Jesus. His personal contacts with individual men and women, the occasions of social intercourse and the infinite graciousness and tenderness of the Master. "If Matthew is the Gospel of judgment, Luke is the Gospel of mercy. If there is something of pessimism in Matthew, Luke is full of hope."

The influence of these several interests by which the Evangelists were moved is seen alike in their selection of material and in their handling of it, oftentimes in quite subtle modulations of their sources. And it is this rather than any special dogmatic purpose, still less any "deliberate falsification or conscious idealization" which accounts for the differences between the Gospels, and explains how it is that though we have three portraits distinguishable from one another we feel them all to be portraits of the same Person.

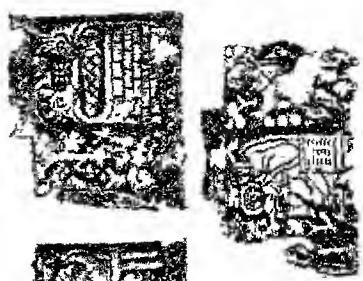
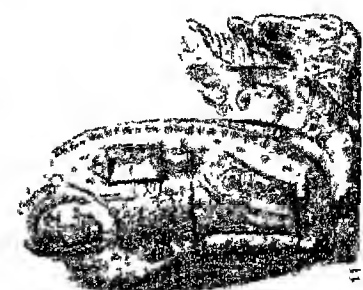
Apart from the Birth stories at the opening of Matthew and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human, a human being specially endowed with the Spirit of God and standing in an unbroken relation to God which justified His being spoken of as the "Son of God." Even Matthew refers to Him as the carpenter's son and records that after Peter had acknowledged Him as Messiah he "took Him and began to rebuke Him" (Matt. xvi. 22). And in Luke the two disciples on the way to Emmaus can still speak of Him as "a prophet mighty in deed and word before God and all the people" (Luke, xxiv. 19). It is very singular that in spite of the fact that before Mark was composed "the Lord" had become the description of Jesus common among Christians, He is never so described in the second Gospel (nor yet in the first, though the word is freely used to refer to God). All three relate the Passion of Jesus with a fulness and emphasis of its great significance, but except the "ransom" passage (Mark x. 45) and certain words at the Last Supper there is no indication of the meaning which was afterwards attached to it. It is not even suggested that the death of Jesus had any relation to sin or forgiveness. Had the "ransom" been suggested by Paul it would not stand as it does in its present position.

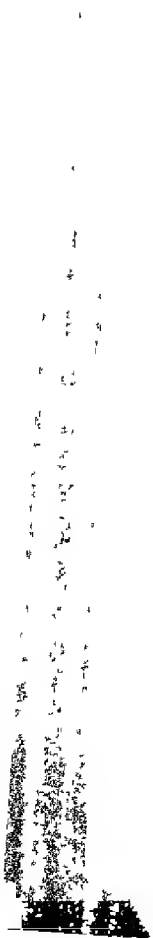


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REPRESENTATIONS OF JESUS CHRIST 2ND TO 17TH CENTURY

1. Mosaic of "Christ Enthroned", 4th cent Church of Sta Pudenziana, Rome
2. Right hand panel of altar-piece, "The Crucifixion," by Roger Van der Weyden (1400-64), Elcrouth The Prado, Madrid
3. "Division of the Sheep and Goats", Byzantine mosaic of the 6th century Church of S Apollinare, Nuovo, Ravenna, Italy
4. Painting on cloth in the Sacristy of St Peter s, Rome. The definitely ascertained history of this piece reaches back to 2nd century





His life regarding which we have any record does not exceed 50. And, moreover, the notes of time by which many of the episodes are connected are now seen to form the setting in which each Evangelist has put the different sections of his material, and represent rather his narrative-style than the actual time-relation between the events. At the same time, the ministry described by the Synoptists falls into three well-marked stages, the first mainly in Galilee, the third in Jerusalem and its neighbourhood, and the intermediate one a period of travel and sojourn either in Peraea according to Mark, or, if we follow the indications of Luke, in the neighbourhood of Samaria. Within this framework we have a continuous narrative only in the third section; in the other two a series of events and episodes, utterances, discourses, discussions and parables, the order of which is of less significance than their meaning. For what is true of all of them is conspicuously true of many, that even taken separately they convey an adequate, though it may not be a complete, impression of His character or His teaching or His significance for men. "It is precisely the greatness of Jesus, and the peculiarity of the tradition regarding Him, that every one of His brief sayings and every one of His parables and the stories concerning Him display His inner character entire, and display it so clearly that even the unlearned men may receive from it the deepest impression."

"Jesus was at the outset (of His ministry) about 30 years of age." His birth took place in the reign of Herod (d. 4 B.C.), and His crucifixion probably in A.D. 29 or 30. These dates confirm the impression produced by careful comparison between the Synoptic Gospels and John, that a duration of nearly three years for the ministry suggested by the data of the latter is probably correct rather than one of some 18 months, which is all we should infer from the former.

The ministry of Jesus was heralded by that of John the Baptist, a stern reproduction of one of the ancient prophets such as Elijah. He appeared in the unpopulated district in the Jordan valley proclaiming that the Kingdom of Heaven was at hand, which on his lips meant a day of judgment for the wicked. He called on those who listened to him to repent. And those who so repented he "baptized in the Jordan." This procedure was something so novel as to secure for him the description of "the baptizer"; it was an outward and visible sign of the repentance to which was granted "remission of sins," and probably was understood to seal admittance to the coming Kingdom. Large crowds flocked to his preaching. Many repented and were baptized. Others who remained at home said, "He has a devil." A further feature of his preaching was the repeated announcement that he was but a forerunner, that he would be followed by one stronger and nobler than he, who would baptize with Holy Spirit, while he himself baptized with water only. According to the tradition preserved by the fourth Gospel John actually pointed out Jesus to two of his own disciples ("Behold the Lamb of God, which taketh away the sin of the world," John 1:29), and they thenceforth quitted John and became followers of Jesus. Nevertheless, the movement started by John survived, possibly as a rival to the Church, against whose claims the writer of the fourth Gospel finds it necessary to protest.

His Baptism and Temptations—Jesus Himself was baptized at the hands of John. That He thereby exposed himself to misunderstanding may be admitted, though the Synoptic Gospels significantly omit any reference to confession of sin in His case. This, however, is not the difficulty referred to in Matthew. It is that John himself a kinsman of Jesus, shrinks from seeming to claim moral superiority by conferring baptism upon Him. Jesus brushed aside the objection, waiving the claim which John makes for Him, as He afterwards waived the claim to be excused the temple tax. In this ceremony of initiation and consecration to the ideals of the coming Kingdom He is resolved to be one with His brethren, even at the risk of misunderstanding. It is the first public symbol of the self-identification of one who was holy with those who were sinners.

The baptism itself was immediately followed by the coming of the Holy Spirit upon Jesus, and by the Divine assurance conveyed to Him in words of Scripture which sealed His vocation to

be Messiah, the Messianic Son of God. At what period of His life the possibility of such a vocation first dawned on Him we cannot say. Doubtless it grew on Him. When He came to His baptism He was willing to accept it. After His baptism He knew it to be God's will. And already the specific character of His Messiahship was grasped by Him, as is indicated by the combination with the Messianic text from Psalm 118 of familiar words from Isaiah xli referring to the Suffering Servant. Jesus devoted Himself to be a Messiah who should effect the redemption of God's people through suffering, and at His baptism He received the Divine confirmation of this self-dedication.

It is this Messianic self-consciousness which gives the clue to the meaning of the Temptations which followed. These were far removed from the temptations of ordinary men, so far indeed that only this Messianic consciousness can account for them. In solitude and fasting Jesus faced and settled the problem of the Messiahship, tested and rejected one after another of the policies which offered themselves for consideration. The Messianic endowment of the Spirit was not to be employed in order to satisfy physical need or appetite. It had to do with that higher form of life which was nourished by the self-communication of God. Neither was it to be employed to produce supernatural evidence of His claim, even though Scripture could be quoted to confirm its validity. Even He had no right to put God to such a test for such a purpose. Finally, the possibility was suggested of accomplishing the Messianic task of making the kingdoms of this world "the kingdom of our Lord and of His Christ" by forming an alliance with evil, attempting, as a policy of compromise, to "serve God and Mammon." The subsequent course of His ministry shows how each of the "temptations" had been triumphantly overcome.

Characteristics of the Ministry—The Synoptic Gospels agree in representing the public ministry of Jesus as commencing after John the Baptist had been thrown into prison by Herod. "Jesus came into Galilee proclaiming the Gospel of God, that the time is fulfilled and the Kingdom of God has drawn near." The burden of the message was the same as that of the Baptist, but on the lips of Jesus it was great and glad news, a Gospel in the presence of which, or in the power of which, men could be called on to believe in God. From Capharnaum which appears to have served as a centre this message was carried by Jesus through the length and breadth of Galilee.

In the synagogues and in private houses, on the hill-slopes and by the lakeside He taught the crowds who flocked to hear Him. He believed in teaching. Because He had compassion on the multitude, "He began to teach them many things." To this proclamation of the Kingdom and this teaching Jesus added a ministry of healing, largely described in terms of the casting out of demons. For, according to the ideas of the time, not only nervous diseases but many other forms of sickness and physical disability were believed to be due to possession by a demon or unclean spirit. This gave rise to a class of persons, "exorcists" who professed, and not always in vain, to be able to cure disease by casting out the demon. And Jesus did not shrink from drawing attention to the parallel between Himself and them. But it is clear that His "mighty acts of healing" had a scope and were on a scale far beyond the reach of such men. The Evangelists report an extension of His power beyond cases of a psychical or psychophysical nature, to include the curing of fever, paralysis, leprosy, blindness, deaf-mutism and even the raising of the dead, as having characterized His ministry. Of a different class and yet falling under the head of "wonders" were the so-called "nature-miracles" of which the Evangelists relate several.

The Miracles—There can be no doubt that the Evangelists believed that these things happened as they describe them. There is equally no doubt that many of them would be differently described and differently accounted for by modern observers, who are as eager to find out the secondary causes as earlier observers were ready to do justice to the primary one. They "gave glory to God," and sometimes no doubt thought that they gave the greater glory by enhancing the supernatural character of the event. In general, it must be born in mind that miracles were

from being unexpected or rare. St. Paul claimed to have worked signs in circumstances which put his sincerity beyond challenge and he is witness to the fact that the Apostles wrought signs and wonders. Even the raising of the dead was not a thing so incredible as it is to us. Irenaeus believed that two cases occurred in his own time. If this seems to reduce the evidential value of miracles it must be replied that there is very little to indicate that specific evidential value attached to the miracles of Jesus. There are two instances but only two where anything like an appeal is made to miracle in order to prove anything, the healing of the paralytic and the answer to the messengers from the Baptist. In the one case it is an argument from the power of physical healing to the power of spiritual restoration. In the other it is not the miraculous character of the events which is emphasized but their quality, "to the poor the Gospel is preached" (Luke vii. 22).

Otherwise no appeal is made to the miracles in order to prove anything. That they were not understood to prove the Messiahship of Jesus is clear from the insistent demand of the Pharisees for "a sign" by which they meant some portent which would, so they thought, make it impossible for men not to believe, e.g., casting Himself down from the pediment of the Temple. And when Jesus sternly refused to give such a sign, He made it clear that miracles were neither intended nor calculated to produce faith. There are indications that there came a point in His ministry when He became chary of healing indiscriminately. This is shown by a new emphasis on His "compassion" as the motive of particular miracles, or on "faith" as the condition of His performing them. He may well have recognized that the popular enthusiasm due to the working of such miracles on a large scale, so far from furthering His mission, was only too likely to wreck it. And, further, that in too many cases those who were healed were satisfied with the physical boon and were indifferent to the higher gifts He had to give. They failed to show even that rudimentary attachment to Himself which could deserve the name of faith; and He was "unable" to do any mighty works where He found that "faith" wholly wanting.

A miracle has been well defined as "the supremacy of the spiritual forces of the world to an extraordinary degree over the mere material." In our inability to measure such spiritual forces we dare not *a priori* set any limit to their efficacy, and the test of probability, for any particular miracle lies not in what we conceive to be its physical possibility, but in its moral significance and value. The Evangelists record the miracles of Jesus not as demonstrating His Messiahship or His divinity, but as spontaneous expressions of a personality filled with the Spirit of God and indications of a character wholly animated by sympathy for men.

To teaching and healing as characteristics of the ministry must be added companionship. Jesus was not only accessible to men and women of all types and classes, He went forth to meet them, threw round them the compelling atmosphere of interest and care. Levi the tax-farmer, Simon the Zealot, Zacchaeus, Martha, Mary and Lazarus, Simon the Leper, these were typical instances. Many He drew into a wide circle of "followers" who accompanied Him in His circuit of Galilee, some into a yet closer circle of professed "disciples." Twelve He selected "that they might be with Him;" to these, who had shown a real initial receptivity, He revealed "the mysteries of the Kingdom," and some of the depths of His own personality. These, when gathered into His fellowship (or "name") and to some extent imbued with His spirit, He sent forth with power to cast out demons, to proclaim still more widely the coming Kingdom.

The earliest result of this ministry in Galilee was seen in a wave of popular interest and enthusiasm. "The common people heard Him gladly" (Mark xii. 37). They crowded the house where He was, the street where He walked, the beach to which His boat was moored. His fame spread through all Galilee and then "beyond Jordan," to Judaea and Idumaea. On the other hand opposition began to show itself. The religious authorities were alarmed at the independence of this unauthorized teacher, who ignored the traditional rules by which they had fenced the law of the Sabbath, who encouraged His disciples to drop the practice

of fasting, who dared even to reach back behind the law of Moses itself and proclaim on His own authority the wider principles on which that law rested. Alarm deepened into suspicion, suspicion into dislike and hostility, as attempts made by scribes and Pharisees to challenge Him in argument were met and worsted by Jesus. Already the Pharisees began to conspire with their traditional foes the court-party "how they might destroy him." At the same time it became only too clear that the popular enthusiasm was but fleeting. The parable of the Sower is probably a reading off of the disappointing experience. Much of the seed which He had sown had fallen either on stony ground or among thorns; and even what sprouted had either withered away or been choked. Nazareth itself, His home town, showed conspicuously its contemptuous want of faith. Jesus withdrew from Galilee, His continuous ministry there came to an end. Through "the district of Tyre and Sidon" (where He broke through the barrier of Jewish exclusiveness by healing the daughter of a Gentile woman) He fetched a wide circuit by the valley of the upper Jordan, and after a brief visit to Galilee turned north again, to arrive at Caesarea Philippi at the southern base of Mount Hermon.

PETER'S DISCOVERY

The Messiahship.—The most momentous result of the ministry up to this point is seen in the acknowledgment made by Peter (apparently with the tacit consent of his fellow disciples), "Thou art the Messiah." This was in answer to a direct question put by Jesus, and according to Matthew it was followed by a blessing pronounced upon Peter together with the announcement "flesh and blood hath not revealed it unto thee but My Father which is in heaven" (xvi. 17). Peter's discovery was due not to any external testimony but to what we should call a spiritual intuition; Jesus accepted the description, but enjoined His followers to keep it as a secret to themselves.

What were the reasons which led Peter to make this discovery and declaration? It is exceedingly difficult to say. Certainly they do not lie upon the surface of the Gospel narrative. There was no form of the Jewish expectation of a Messiah to which the appearance and activities of Jesus in the least corresponded; He was far enough removed from a warrior-prince who should restore the political glories of David's reign. He was not less removed from the transcendental figure of the Son of Man coming on the clouds of Heaven to judge the enemies of God and of Israel. The stories of a miraculous birth were not yet current; neither the Immanuel prophecies nor those of the Suffering Servant could give any help. Miracles, regarded merely as evidence of supernatural power, did not point out the Messiah. It was no part of the expectation concerning Him that He would work miracles. That the Messiah should teach, that He should claim to forgive sin, that He should seek to draw men into fellowship with Himself, that He should call them to take His yoke upon them—all these distinguishing features in the Synoptic portrait of Jesus were wanting in any picture of the Messiah drawn by Jewish imagination.

Seeking for the explanation of Peter's "confession" we appear compelled to find it in subtler forces which had been playing upon the disciples, the qualities of character displayed in the acts and words of Jesus, the influence of His personality mediated through daily intercourse, the sense of mystery and awe produced by His moral majesty ("Depart from me, for I am a sinful man, O Lord"), the growing conviction that somehow their relation to God was bound up with their relation to Him, all this combined to produce a profound impression in the effort to describe which Peter, when challenged, grasped at the highest religious conception which could be attached to a man, and said "Thou art the Messiah."

Neither for Jesus nor for His disciples was the title adequate. It had many associations which were actually out of harmony with His true mission and with the methods by which it was to be accomplished. Yet it was the best available description of the vocation which He had accepted, which His followers felt Him to be fulfilling. The title placed Him in direct connection with the delivering or redeeming purpose of God revealed by the prophets and with the divine theodicy expected by the Jews.

Prediction of Suffering and Death.—According to these Evan

gelsists Jesus proceeded at once to exhibit more clearly His conception of the Messianic vocation by the startling and reiterated announcement of His impending arrest, death and resurrection. He foresaw His fate, and accepted it as part of the Divine purpose He was called to fulfil. He was to transform the rôle of the Messiah into that of the Suffering Servant. The disciples were utterly perplexed or frankly incredulous. "This saying was hid from them" and they did not understand what was said. The Transfiguration which followed on the first of these announcements is best understood as a parallel to the Baptism and a fore-gleam of the Resurrection. In it Jesus received the Divine confirmation of His self-devotion to the way of the Cross; He stood in line and in harmony with the monumental figures in the Divine revelation, and He enjoyed a foretaste of "the glory that should follow." From that time forward we see Him with His face "set to go unto Jerusalem"; for, as He said, "it cannot be that a prophet perish away from Jerusalem." And we get in Mark the wonderful silhouette, as of figures on the sky-line and against the sunset Jesus in front and alone "iam totus in passione sua" as Bengel puts it behind him the twelve or the inner circle of disciples, who were "the nearest bit of the world for Him as He was the first inkling of eternity for them"; they were filled with awe and wonder. Behind them again came those less closely attached, less akin to His spirit; and "they were afraid."

So these Evangelists bring Jesus to Jerusalem by way of Jericho. The feast of Passover was approaching. Crowds of pilgrims, many of them from Galilee, travelled by the same road. Jesus for a moment dropped the veil which concealed His Messiahship from all but those who were in spiritual sympathy with Himself. He arranged to enter the city in a guise which would recall a Messianic prophecy of Zechariah, "lowly and riding upon an ass," a Messiah who was a man of peace. Whether the crowd recognized the symbol, or whether it was the prophet of Galilee whom they recognized a wave of enthusiasm seized them. They surrounded Him with joyous acclamations and so conducted Him to the gate of the city. Either on the same or the following day He visited the Temple, and being moved to indignation at its desecration through the exploiting of the religious needs of the people by avaricious traffickers and money-changers, drove them forth before Him by the force of His anger. They had turned God's house of prayer into "a bandit's cave." This drastic exhibition of moral authority seems to have been the cause which brought to a head the hostility of "the chief priests and scribes," among whom the former at any rate reaped a rich revenue from the traffic. They finally resolved on His destruction, but felt compelled by His popularity with the people, especially the Galilean pilgrims, to proceed with caution. The following days were spent by Jesus in the courts and porticoes of the Temple, where He taught and dealt with questions some captious, some sincere, which were submitted to Him by opponents or by friends. The nights He appears to have spent at Bethany or on the Mount of Olives.

Judas Iscariot.—Two days before the Passover an unexpected opportunity was presented to His enemies when one of His own followers, one indeed of the Twelve, Judas Iscariot, went to the high priest with an offer to betray Jesus into their hands, probably by pointing out where He could be arrested quietly. Innumerable explanations have been suggested for this treachery; its ultimate root was probably disappointed personal ambition working on an imperfect allegiance, fastening on Jesus as the cause of the disappointment and passing through disloyalty and dislike to hatred. And, "hates any man the thing he would not kill?"

The Last Supper.—Even for Judas there remained still an opportunity "to see one instant and be saved." For he was present at the Last Supper, when Jesus manifested to His followers that "He loved them to the end." We shall probably do wisely if we follow here the tradition preserved in the fourth Gospel rather than that which appears to underlie the Synoptic Gospels. The latter certainly seems to imply that it was the Passover meal of which Jesus and His disciples partook; John clearly understands that it took place on the night before the Passover, and that Jesus went to death on the following day, at the time when the Passover lambs were being sacrificed; this would

further account for the absence from the Synoptic reports of nearly all the features characteristic of the Passover meal. The Last Supper then corresponded probably to the weekly "Sanctification of the Sabbath" when the common meal had a specially religious character, and just before the Sabbath began the head of the household pronounced a solemn benediction over a cup of wine. No doubt Jesus had been in the habit of observing this weekly ceremony with His disciples. If on this occasion He anticipated it by 24 hours, and introduced it by saying "Much have I desired to eat this (coming) Passover with you" intimating that that would not be so, this occasion would at once be charged with special significance and solemnity.

There are several variations in the reports of what Jesus said at the Last Supper as given by the three Evangelists (with whose record we must take into account that given by Paul in 1 Corinthians). Luke's account as found in the common text appears to have been assimilated to Paul's, but when the true text is restored it varies more from Paul's than either of the others. The probable meaning of the words spoken by Jesus may perhaps best be given in a paraphrase. He took a loaf and blessed and broke it and said, "This represents Me as I give Myself in sacrifice to be the spiritual nourishment of men" and He took a cup and gave thanks and gave to them saying, "This represents Me as I give Myself in sacrifice to seal the new covenant." The central purpose of the rite would appear to be that there might be brought vividly to the consciousness of His followers the real Presence of their Master when He had passed from their sight, such a Presence as carried with it the continuation of all the aspects of His ministry which had entered into their experience while He was visibly with them. The command, "Do this to bring Me to remembrance," which is found only in Paul, may be an authentic word of Jesus or it may be an inference from the experience of the Church, "He was known of them in the breaking of bread."

From the upper room Jesus and His disciples went through the darkness to Gethsemane, outside the city, "where was a garden." There, withdrawn from His followers and even from the inner circle of closest friends, Jesus went through the agony of a human soul facing shame, suffering and death. Escape was still possible. The prayer rose to His lips that He might be spared the necessity of drinking "this cup," only to be cancelled in the next moment with "Nevertheless not what I will, but what thou wilt." He returned to His companions to find them sleeping. Then came the lights, the clamour of voices, the crowd of chief priests and temple officers and Judas leading the way to betray His Master with a kiss. Jesus was seized and led away a prisoner. As to His disciples "they forsook him and fled, all of them."

CRUCIFIXION AND RESURRECTION

The Trial of Jesus.—There is considerable variation between the Evangelists in the reports which they give of the judicial or quasi-judicial proceedings which followed. Mark reports a formal meeting of the Sanhedrin held at once in the house of the High Priest; which seems unlikely especially if it were followed by another formal meeting next morning. Luke reports that Jesus was taken to the house of the high priest but defers the investigation till the next day. The tendency of Mark's narrative is to throw a greater responsibility upon the Jewish authorities, and to suggest that the Sanhedrin had more independent jurisdiction than probably belonged to it. The object of the chief priests was to frame a charge against Jesus which would lie in a Roman court; and this they found in the admission which He made to the High Priest that he was the Messiah. For that admission could be easily interpreted to Roman ears as involving a claim to be "the King of the Jews," and one who was therefore politically dangerous. Evidence that He had publicly made such a claim does not appear to have been forthcoming. But when directly challenged by the High Priest "Art thou the Messiah, the Son of the Blessed One?" Jesus replied, "I am," the first and only time when, according to Mark, He formulated the claim in express words. On this His own confession the Sanhedrin adjudged Him guilty of blasphemy, and after being overwhelmed with brutal insults He was hurried off to be tried before the Roman governor.

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Jesus was primarily conspicuous in the eyes of His contemporaries as a healer and a teacher. When He was moved with

compassion for the multitude "he began to teach them many things." He is constantly presented as "teaching" in the synagogues, in a house in the Temple by the lake-side, and His teaching was effective—"the common people heard him gladly." There was novelty in it, not only in its contents but in its quality. He "taught as One having authority, and not as the scribes." So He was both addressed and described as the Teacher, as John was described as the Baptizer. When men addressed Him as "Rabbi," they gave expression to the respect they felt for Him, His character and His teaching; though it is an anachronism for us to refer to Him as "a Jewish Rabbi" since it was only after the fall of Jerusalem that the title took on its modern connotation.

His Task—It is well to try to realize the nature and magnitude of the task which Jesus set Himself as a Teacher, measured as it may be partly by the teaching itself and partly by what He has accomplished at least for a section of mankind. It was a task of almost incalculable difficulty, nothing less than to give to plain, matter-of-fact men a vision of reality which would become for them a permanent factor of experience and an inspiration for ethical development. It was to lift thought, feeling and aspiration in such men from the level at which they are bounded by the horizon of this present life to the level they attain when that horizon disappears. It was to reveal and commend the possibility of a "life" of a different quality from that which is nourished "by bread alone" a life natural to the family of God, alike in its joy its ethical character and its permanence. And He had to do this, making use not only of a language already familiar to His people but of thought-forms with which they were familiar, however inadequately they might body forth His own conceptions. Illustrations may be found in "the Kingdom of God" and "the Son of Man," regarding both of which He had much to say, though both of them brought up from the past associated ideas which did not necessarily form part of His own conception.

The Kingdom of God—The ministry of Jesus opened with His arrival in Galilee proclaiming the Gospel, the great and good news of God, that "the time is fulfilled and the Kingdom of God has drawn near," and much of His recorded teaching was devoted to instruction about the Kingdom, its character its incommensurable value and the conditions of belonging to it. The interpretation of the phrase which commends itself to many scholars is "the sovereignty of God." But that is altogether too abstract to do justice to the conception of Jesus. He presents the Kingdom as something which is both sought and given, both entering into and entered by men, as destined to arrive in the future yet actually within reach of men now, to arrive one day like a flash yet to grow quietly as the seed grows to the full corn in the ear. We can only do justice to a conception so plastic by recognizing it as involving both the rule and the realm of God, and though it is a mistake to identify the Kingdom with the Church, the Church is the nearest approximation in human life to the fulfilment of the idea. The Kingdom consists of persons who enter it and live within it in happy acceptance of the rule of God and in loyal relation with one another. Thus it is a society divinely constituted and divinely controlled. It is thus one aspect of the highest good and men are urged to seek it before all else, to count no cost too great to pay for securing it. At the same time it is a thing given, given as the highest conceivable gift by a Father to His children. It has a consummation in the future, being nothing less than the world-purpose of God and yet it is present already. Its distance is measured not by time, but by a man's moral preparedness to receive it, its blessings can be experienced not only "in the coming Age" but "at this present time." It would be only in accordance with the Jewish habit of identifying the king with his people if we said that the Kingdom had come because He, the King, had come. And it took visible form from the moment when two or three were gathered together in His name, that is, in a common relation to Jesus, as He was known.

The Soul or Higher Life—Jesus similarly inculcated the incommensurable value of the human soul, the human personality as capable of acquaintance and contact with the unseen world of spiritual reality. He represented as the greatest conceivable disaster the loss of that organ or faculty, as the highest con-

ceivable ambition the saving or preserving of it. Again, no cost was to be reckoned too great for the securing of this, the highest good conceived in its individual character. "What shall it profit a man if he gain the whole world and lose his own soul?" And the way to save his soul, his true self, was for a man to treat it as a farmer treats his seed, to be ready for sufficient reason to throw it away. "To one who will think concretely of human relations Christ's paradox, 'He that saveth his life shall lose it' reveals itself as a simple commonplace of experience, expressing the self-transcendence of personality" (McMaster).

Sin—It is from this point of view that we can best approach the teaching of Jesus on the subject of sin. He saw sin as the great danger, and the great injurer of human happiness; it destroyed or jeopardized the highest good, whether in the present or in the future. In His handling of the subject, however, we note a distinction of great importance. In regard to actions in which the man himself is the chief or primary victim, or dispositions which employ the organs of the body as instruments of evil Jesus emphasizes not so much their sinfulness as their danger. They destroy or jeopardize a man's opportunity of 'life', they endanger his participation in the highest good. And they are therefore so serious, so alarming that in order to avoid the danger a man would wisely cut off the member which is for him the organ of evil.

Under this head fall most of those actions or dispositions which even now men commonly reckon as "sins." But Jesus gave a wide extension to the field covered by the term as well as a much deeper conception of the consequences of sin at their worst. The stress laid by the Law, especially as interpreted by some of the Pharisees, upon ritual purity and ritual cleansing encouraged the view that what "defiled" a man was contact with certain external things. This rendered him ceremonially "unclean," disqualified for worship and sacrifice. Jesus, on the other hand, while He emphasized the fact that the dispositions which prompted to acts of sin were as culpable in the sight of God as the acts themselves swept away the whole theory of ritual defilement, and proclaimed that what really "defiled" a man, and disqualified him for worship or fellowship with God, was what "came out of him," the expressions in action of a character centred upon self and averse from God. And in the list which He gave of the things which thus disqualify a man Jesus made very significant additions to what had been branded as forbidden by Moses and by most moralists. He added such things as envy, insatiableness, vituperation or railing (A.V. 'blasphemy'), insolent superiority and moral insensibility. The last of these corresponds to "the sin against the Holy Ghost," something for which there can be no forgiveness, the victim of it having rendered himself impervious to the arrival of mercy. The others are all cases of injury done to the happiness of human individuals or of groups. In a word, morality is changed from a system of commandments and prohibitions whose justification is hid from men, into a system for the protection of the true welfare and happiness of the individual and of the community. If whatever injures these is what is now branded as "sin," it means that God Himself has taken these under His protection.

God—Jesus took as the basis of His teaching the conception of God as it had been developed and moralized by the prophets from the 8th to the 6th centuries B.C. He was a God who is one, who has character and whose character is known—a God full of compassion and gracious, slow to anger and plenteous in mercy and truth. . . and that will by no means clear the guilty," a God who for very love demanded goodness in His worshippers. Sin was not less truly sin because, as we have seen, Jesus emphasized those aspects of it which infringed the happiness of men rather than the honour of God. And the Divine reaction against it was not to be thought less stringent when Jesus completed the work of the prophets by concentrating men's thought on the Fatherhood of God and making that central to His interpretation of life. The idea of divine Fatherhood had not failed to make its appearance in the Jewish scriptures, canonical and uncanonical, as indeed it appears in many religions. But the allusions are rare, and most of these perfunctory. Jesus does not appear to have

made the Fatherhood of God the subject of definite teaching. He did not argue about it. He did not attempt to prove it, but He recognized and employed the conception as no one had ever done before Him as the dominating and normative aspect of God in His relation to men. On His lips the name (the Father, 'My Father'—your Father) displaces almost entirely every other name for God. And that it is no mere title appears from the two facts—first, that the gratuitous love and faithfulness which the name connotes represent precisely the aspect of the Divine character which finds special emphasis and illustration in His teaching; and secondly, it is the further and ultimately the complete realization of worship to this Father in which His followers are invited to find the motive and goal of Christian conduct. For while Jesus assumes that God is the Father of all men, He does not assume that all men are His sons. The relationship is for men potential. It requires to be realized in thought and practice, recovered through "repentance." One aspect of the highest good was to 'know the Father' and of this knowledge Jesus Himself was the indispensable organ and mediator. He and He alone had the power to communicate it, and it lay with Him to determine to whom the revelation should be made. The fourth Gospel crystallizes the whole situation when it reports Jesus as saying 'He that hath seen me hath seen the Father.'

Jesus' Ethical Teaching—The ethical ideals of Jesus differed radically from those of Moses in that they were not embodied in any code of commandments or prohibitions. He ought never to have been presented to the world as a lawgiver or a legislator; Paul, in fact, shows profound affinity with his Master when he so emphatically lays down the principle, 'the written code killeth.' Jesus promulgated only one law which was of universal application, binding on all men in all circumstances—"thou shalt love." This was a demand for the complete reversal of the current of natural human interest and ambition. Hitherto directed to the self, its well-being, safety and happiness, it is now to be directed to 'be not-self.' And the not-self is comprehensively analysed into two objects, God and our "neighbour," that is to say, the man who is thrown across our path. The sole universal demand or command of Jesus is that men shall care for God with all their heart and mind and that they shall care for their "neighbour" as they care for themselves. Other utterances which take the form of precepts or commandments either convey in reality urgent advice ('Seek ye first the kingdom of God') or apply like 'Sell that thou hast' to the case, any case where earthly possessions are choking spiritual instincts; or, like "Turn to him the other cheek also," are startlingly vivid illustrations of the kind of conduct which may be expected of one who truly cares for his neighbour as he does for himself. For such a one the motive of personal rancour or revenge has ceased to operate. He will no longer claim what is granted to him by the Mosaic legislation, 'an eye for an eye and a tooth for a tooth.' Once more Paul has seized the real meaning of this teaching, 'Why do ye not rather put up with injury, why do ye not rather submit to being defrauded?' The ambition of Christ's followers in such circumstances is expressed in the saying "if he hear thee thou hast gained thy brother." It follows also that it is mistaken and vain to look to the recorded teaching of Christ for rules to guide men in circumstances which He did not contemplate, and in particular, in respect of political and economic problems which were non-existent in His time. That is not to say that Jesus has no guidance to give in these matters. He has left no written code, but those who have accepted His one commandment can have conscience and judgment so educated by His spirit that the application of the law of love to any given circumstances is within reach of their discovery.

The Future—Under the influence of the Apocalypses the Jewish religious hopes of the future had taken a largely conventional form. The final scene in a series of dramatic pictures represented the catastrophic end of the present Age or World-order. It was associated with a day of judgment when the righteous would be finally separated from the unrighteous, and was to be connected with or preceded by the coming of the Messiahic Son of Man "with the clouds of heaven." Prior to

that, however, there was to be a time of terrible trial and tribulation for God's people, the "woes" antecedent to the Messiah's coming. The reward of the righteous was conceived largely in terms of material prosperity and happiness, the punishment of the wicked in terms of physical suffering. It is exceedingly difficult to bring all the recorded utterances of Jesus on the subject into any single and coherent view. It is far from improbable that even before the material for our Gospels was collected there were two schools of thought in the Church, the one predominantly interested in the catastrophic aspect of the Kingdom's coming, the other in the evolutionary and ethical aspect, and that according to the prevailing interest the material received emphasis and expansion. Still, it is not possible to eliminate entirely either the catastrophic or the evolutionary form of expectation from the teaching of Jesus, and we must be prepared to recognize a paradox or seeming contradiction in the view which He held. But these points are to be noticed. Jesus no doubt began by sharing the conventional anticipations of His time. But up to a certain point in the unfolding picture (and that was the point reached in His experience) He was able to criticize these anticipations, and did so in the light of two convictions. The first was that the Kingdom was essentially and wholly spiritual; this led Him to discard firmly and completely all forms of nationalistic and of eudaemonistic hope. The second, which would be a corollary from His Messianic consciousness, was that in a true sense the Kingdom had already arrived. The conditions and methods of its growth were evidently dictated by its spiritual character. Nevertheless, it was obviously incomplete, whether it were looked at extensively or intensively. And it was also part of its character that it comes from the other world. It is not the result of human activity but a gift of God. It need not surprise us if the experience of Jesus stopping where it did, He continued to expect a consummation which would be sudden and catastrophic and would include His own visible return. He described the coming of the Kingdom as impending yet not immediate, and clothed the expectation of His own return in the traditional symbolism of the Danielic Son of Man.

His Self-consciousness—How Jesus thought of Himself is a question of great difficulty and delicacy, and we must be prepared to find some promising lines of approach yielding disappointing results. That He ranked Himself as a prophet appears from a few passages such as 'It cannot be that a prophet perish out of Jerusalem.' He frequently referred to Himself as the Son of Man, but while this must be maintained in face of influential opinions to the contrary, the result for our purpose is less important than we might expect, for the possible meanings of the phrase are as numerous as the sources from which it may possibly have been derived. They range from simple "man" through "man in his human weakness" and the representative "Man" to the supernatural man from heaven foreshadowed in Daniel. If we had to postulate one source and one meaning for the phrase as used by Jesus of Himself, it would probably be found in Psalm lxxx, where the poignant appeal to God for the redemption of Israel runs out on the hope of a "son of man whom thou madest strong for thyself." But possibly what commended the title to Jesus was just the many-sidedness of its meaning, it set men questioning about Him and sent them to seek for an answer in the literature of Jewish hope.

The case is not very different in regard to the title "Messiah." Jesus did not, according to the Synoptic Gospels, proclaim Himself to be the Messiah, but He accepted the acknowledgment that He was the Messiah when it was made by Peter. He admitted it to the high priest at His trial, and from His Temptation onwards we see Him discharging a vocation which could best be described in terms of Messiahship, the vocation of one anointed by the Spirit of God and equipped for the fulfilment of the age-long purpose of God to deliver His people. At the same time, as a description of His vocation as He conceived it, the title was neither accurate nor adequate: there was not in the mind of the Jews of His time any accepted or uniform portrait of the Messiah to which He could be said to conform. That the Messiah would employ force either as a national king or in the exercise of a

Divine prerogative was a feature which was commonly taken for granted but one which Jesus deliberately rejected. That He would teach, make disciples, forgive sins, suffer, these found no place in any form of Messianic expectation, yet these were conspicuous characteristics of His ministry. As factors common to Messianic expectation and to the consciousness of Jesus we should probably recognize the rôle of Deliverer, King and Judge, and particularly commissioned representative of God. But the meaning of the first three of these at least was so transformed in His thought that the words are little more than a shell into which He put His own content. Whether it is Peter conferring the title or Jesus accepting it, they must both be understood as employing a term which was far from expressing accurately or adequately the impression made on the one or the consciousness of the other. Jesus himself was the author of the Messianic conception which He fulfilled.

A more fruitful line of enquiry regarding the self-consciousness of Jesus begins with the recognition that He attached the highest significance both to His own presence in the world and to the attitude which men took up to Him. The beginning of a new era was to be found between John the Baptist and Himself. "Blessed are the eyes which see what ye see"—things that many prophets and kings had desired to see. The repeated references to the reasons why He had come or been sent, together with the reasons themselves testify to the same consciousness. Conversely, the privilege involved in His presence carried with it great responsibility. Men would classify themselves according as they responded or failed to respond to the appeal of His personality and His message. Those who were obtuse to this appeal would meet a fate less tolerable even than that of Sodom. Men are not in the Synoptic Gospels directly called on to "believe on" Him. Yet He looked for a faith which rested on Himself as object, a confident self-committal which involved readiness to receive all that He had to give, not merely a physical boon but His teaching and His spirit. The absence of such faith precluded Him on occasion from doing any "mighty works." On the other hand, to "receive" Him, just as "to be worthy" of Him is represented as a priceless privilege. "Whosoever receiveth me, receiveth not me but him that sent me." The thought which finds expression in these various forms is firmly embedded in the Synoptic Gospels, and involves on the part of Jesus a tacit claim of a stupendous character.

Jesus never refers to Himself as the "Son of God," and the title when bestowed upon Him by others probably involves no more than the acknowledgment that He was the Messiah. But He does describe Himself as "the Son" absolutely, and in one passage, one in which at the same time He disclaims omniscience, He sets Himself as "the Son" below the Father but above the angels. Moreover, He uses the word "Father" in the same absolute way to define His relationship to God—"my Father in heaven", "all things have been given unto me by my Father." And we find striking, because indirect testimony to the same consciousness when in the parable of the Wicked Husbandman introducing a figure which clearly represents Himself, He says, "last of all he sent his son." It is in this manner of referring to Himself and to God, and in the life He lived in entire consonance with a relation which could be so described that we discover the deepest thing in the self-consciousness of Jesus, a profound and controlling sense of a relation to God, personal, intimate and permanent, which could only be described in terms of Sonship. As there is only one person who can be called the Father, so there is only one who can be called the Son in this absolute way. And the whole tenor of His life was such as to reveal not only the Fatherhood of God but His own Sonship to the Father. It is conceivable that He did not always realize the uniqueness of this relationship, that in early life He thought of the privilege as one which He shared with other men, but that experience of life and deeper knowledge of human nature forced upon Him the discovery that in this He stood alone. The first manifestation of the Divine in Jesus lay in this that He did not suffer this singular privilege which was His to separate Him from other men. He bridged what must have been an ever widening gulf while remaining one with God. He did not cease to be one with men, in

sorrow, temptation and pain, and so in all save that relation to God which He called Sonship, and in the moral perfectness which was its emblem and its fruit.

In claiming Sonship Jesus claimed a relation to God which was on an entirely different plane from the Messiahship. The one was personal, ethical and inherent, the other functional and official. And what contributed most to the transformation of His conception of Messiahship was the linking with it of another conception of His function which was symbolized by the figure of the Suffering Servant in Isaiah. The combination appears to have been made for the first time by Jesus Himself, and He made it deliberately and completely the redeeming work of the Messiah was to be accomplished only through suffering and death; and so He set Himself to the way of the Cross, not in dumb acceptance of the inevitable, but in obedient fulfilment of the purpose and method of God, and anticipating as "the glory that should follow" the final establishment of a "kingdom" of redeemed sons of God.

The counterpart to this kingdom in which God was to rule unchallenged was the kingdom in which evil forces held sway, those spirit-forces of evil which found their summation and impersonation in Satan or Beelzebub. Some measure of control over human affairs and destiny was understood to have passed, temporarily at least, to these evil forces. "God," as Stephen put it, "handed them over to serve the host of heaven," "spirit-forces in the unseen," "the prince of this world." And Jesus claimed that the first stage in His redeeming function was already achieved. His power over the demons, the rank and file of Satan's forces, was proof that He had already engaged the "strong man" in a determined struggle, and had worsted him; a proof of the fall of this kingdom of evil was found by Him in the success of the disciples whom He sent forth to preach and heal, and was expressed in similar terms. But Jesus also connected Himself with other aspects of redemption. "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for the sake of many." The language belongs to the same field of thought as the prophecies about the Suffering Servant, whose soul was made "a sin-offering," "by whose stripes we are healed." The picture is that of an ideal Israel suffering for the sins of actual Israel and by that suffering redeeming their fellow-men. In that picture Jesus saw a foreshadowing of Himself, and in the results of the Servant's suffering a promise of the results of His own.

Yet another field of thought in the Old Testament provided another formulation for this factor in His self-consciousness. When on the occasion of the Last Supper He took the cup and said "This cup is my blood of the new covenant" He brought Himself significantly into connection with the "new covenant" which according to Jeremiah God would one day establish between Himself and His people (the *Zadokite Document* of Schechter shows that this expectation was still cherished in some quarters). His words suggested that the new covenant was about to be sealed with His blood as with the blood of sacrifice.

HIS "GRACE"

The Impression Jesus Made.—Jesus' words and deeds (and it must be remembered that only a fraction of them have been handed down in the Gospels), together with all the subtle play of His personality upon those whom He had chosen to be "with Him," produced a profound impression on His followers. It was indeed an impression of such a kind that even in His lifetime they entered upon a personal relation to Jesus which may be rightly described as "believing on Him" (Joh. Weiss). In analyzing this impression probably the first thing to recognize as it was first and most widely felt, was His "grace." Luke, describing the natural growth of the boy, records that "he increased in wisdom and stature, and in grace before God and man." And the Synoptic Gospels provide many illustrations of that attractiveness which is the by-product of "grace." Negatively, there was nothing about Him of superiority, of aloofness, of self-consciousness or of indifference to the common life of common men. Positively, there was a ready sympathy, an understanding tenderness, a way of meeting men as if each one, even the degraded and the

JESUS CHRIST

treachery a place in His interest. We see the effect of a man in which men and women "sway to His orbit as it happens a deep-seated characteristic, a radiant life is not for itself alone, but continuously bestows serious ennobling and enheartening of others. Grace atmosphere which love creates around itself. And again which so often concentrates to the glittering star what we have seen shimmering like a nebula in space. It sums up the impression produced by a thou-

We beheld his glory . . . full of grace and reality witnessing to the discovery that the Divine glory is to be sought in material splendour but in qualities

ty and Power.—A second factor in the impression which was felt from the beginning and in the end was power, power greater in intensity and than had been felt before, and yet wholly independent prestige social or ecclesiastical position or any sanctions of authority. This power was felt in the testimony that "He spake with authority and bes" The scribes claimed and exercised authority, *ed, coercive* authority, to an unusual degree. What in Jesus was authority of a different kind, *per-* ty, the authority of truth pressed home by a unique *arther*, men observed Him exercising power over *rd* over demons and so over disease, and by an *be* scope of such power easier for them to accept *wer* over forces of nature, regarded as not wholly *ey* saw in Him many different forms "the *suprem-* *ritual* forces of the world to an extraordinarily *over* the material." They felt His power, they *d* they also heard Him claim it, authority to inter- *interpret* so as to transcend the sacred Law of *ty* to forgive sins, authority to fix the destiny of *ince* with the attitude which they took up towards *Must* have seen in him such spiritual power and *ness* of authority that they could without amaze- *say*, "All things have been delivered unto me of

supremacy.—A factor in the impression which would
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startling clearness was the moral supremacy of
these men who knew Him felt Him to be one with
by early began to feel the difference between them-
in the sphere of character, and must have been
the reason for it in His relation to God. We see
the reluctance of John to baptise Jesus; "I have need
of thee, and comest thou to me?" Himself a stern
grieved in Jesus, one before whose moral character he
trembled. The like conviction due to the same cause finds
expression in the words of Peter "Depart from me, for I am a
man." What was the measure of the difference?
He was described as moral superiority? Or did it amount
to nothing, without stain or sin? If we accept the witness
statement as a whole, we shall have no hesitation in
saying the latter. That alone accounts wholly for the
fact Jesus made, and that alone is consistent with
His perfect consciousness
no distinction in the character of Jesus is commonly
made. The description is not, however, a
new; it is better to state and emphasize the unique
and perfect adequacy of His moral life, and His

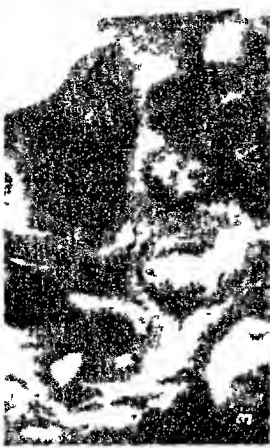
of His Spirit remain an ideal towards which they flutter, were for Him the sole motives of daily life. They continuously governed His relation to God on the one hand and to men on the other; and the death which was the natural and accepted issue of the kind of life He lived in the kind of world that man has made, was but the supreme expression of the twin principles of perfect love to God and perfect love to man. And the man who loves God and man perfectly is the perfect man.

In Fashion as a Man—Certain words of Peter spoken at the time of Pentecost "A man approved of God," describe Jesus as He was known and regarded by His contemporaries. He was "found in fashion as a man" that is, in all particulars which presented themselves to outward observation. He appeared and behaved as one of the human race. He "was made man." The Gospels leave no room for doubt as to the completeness with which these statements are to be accepted. From them we learn that Jesus passed through the natural stages of development, physical and mental, that He hungered, thirsted, was weary and slept, that He could be surprised and require information, that He suffered pain and died. He not only made no claim to omniscience, He distinctly waived it. This is not to deny that He had insight such as no other ever had, into human nature, into the hearts of men and the purposes and methods of God. But there is no reason to suppose that He thought of the earth as other than the center of the solar system, of any other than David as the author of the Psalms, or did not share the belief of His age that demons were the cause of disease. Indeed, any claim to omniscience would be not only inconsistent with the whole impression created by the Gospels, it could not be reconciled with the cardinal experiences of the Temptation, of Gethsemane and of Calvary. Unless such experiences were to be utterly unreal, Jesus must have entered into them and passed through them under the ordinary limitations of human knowledge, subject only to such modifications of human knowledge as might be due to prophetic insight or the sure vision of God.

There is still less reason to predicate omnipotence of Jesus. There is no indication that He ever acted independently of God, or as an independent God. Rather does He acknowledge dependence upon God, by His habit of prayer and in such words as "this kind goeth not forth save by prayer." He even repudiates the ascription to Himself of goodness in the absolute sense in which it belongs to God alone. It is a remarkable testimony to the truly historical character of these Gospels that though they were not finally set down until the Christian Church had begun to look up to the risen Christ as to a Divine Being, the records on the one hand preserve all the evidence of His true humanity and on the other nowhere suggest that He thought of Himself as God.

Confirmations—We are not left without valuable confirmation of certain aspects of the character of Jesus which have presented themselves in the Gospels. Peter in the Acts describes Him, still in language which falls short of the faith of the later Church, as one whom "God anointed with the Holy Ghost and with power, who went about doing good and healing all that were oppressed by the devil." It must have been out of a wide knowledge of the things said and done by Jesus that Paul drew his conclusions about Him, and the salient features of His character and conduct. He was one who "pleased not himself", "ye know the grace of the Lord Jesus"; "purity and disinterestedness," these were qualities of His character (2 Cor xi 3). "Endurance" and "obedience," "deference and considerateness," these were displayed in His life and conduct. Paul further attests the belief that "he knew no sin," Peter that He "did no sin," the writer to the Hebrews that though tempted at all points like as we are, He was "yet without sin." And however we may account for it, Paul's ethical teaching is in closest harmony with the ethical teaching of Jesus. Both make love the central and sufficient motive of their system. "love is the fulfilling of the law." And in the application of the central principle, the conduct there is a startling combination of "superiority of love" with marked difference of form even though there be no needless offence which is so characteristic of

JESUS CHRIST



indeed hard to distinguish from a similar portrait drawn from the materials supplied by St Paul. Unless we are to postulate two creative minds working on the same subject and independently arriving at practically the same unique result, we must regard Paul as confirming, all the more emphatically because indirectly, the ethical teaching of Jesus as recorded in our Gospels.

The Interpretation.—The phenomena which we have been collecting and classifying taken together constitute the fact of Jesus, the fact whose impact on certain of His contemporaries is necessary to account for the emergence of the Christian Fellowship or Church. We have now to recall the successive attempts to interpret this fact, to place it rightly in its context of human history and Divine purpose. Jesus Himself invited reflection on this problem: "Whom say men that I am?" And the Synoptic Gospels record the earliest stages of the solution. The people whose knowledge of Him was comparatively superficial said that He was a prophet, or "one of the prophets" specifying certain names. And Jesus accepted the description. Those whom He had chosen to be "with Him" recognized in Him 'the Messiah,' employing as we have seen, the highest category which could be applied to a human being, yet one which fell short of exhaustively describing the totality of the impressions He had made upon them. When in these Gospels we find Him also referred to as "the Son of David" or "the Son of God," nothing is really added to the description of Him as Messiah, as even the second of these phrases is drawn from the traditional description of the ideal king. It seems probable that He accepted the designation "the Messiah" even as they conferred it, with a sense, much deeper than theirs, that it was the best available, and that it was a true conception only in so far as its contents were such as He put into it.

PAUL'S INTERPRETATION

But neither "prophet" nor "Messiah" gave a complete account of what the disciples had felt and found in Jesus. In particular, the ideas connected with the Suffering Servant and with Sonship were still waiting to be subsumed under some larger, loftier conception. Not till after the Crucifixion and the Resurrection were even all the materials ready for a complete and final interpretation of Jesus, and even then we see the primitive Church fumbling after such an interpretation. He was "a Prince and a Saviour," "Lord and Christ." But even here the title Lord is at the stage of transition from its use as an address of courtesy in the Gospels to its use in the fullest religious sense by Paul. Nevertheless, "the language of words always lags behind the inner secret of Christianity," and we see in the Acts evidence of that "surrender of soul which precedes the articulate utterance of the creeds." Men and women "believed on" Jesus even before they were prepared to give dogmatic expression to their faith. They looked up to Him as in Heaven, "at the right hand of God"; they offered prayer to Him, and worship, which probably means that they reverently sought to realize His fellowship in the breaking of bread: they were inexpressibly grateful to Him because, as they believed, He had died "for their sins." Yet, in the matter of dogmatic interpretation there is no evidence that they got beyond Peter's "God was with him." It was left to Paul setting all he knew (and it was not little) of the life and teaching, the character and personality, of Jesus, in the light of Christian experience, to draw the next of the widening circles, and include much that the previous interpretation had omitted. He proclaimed that at and through the Resurrection Jesus had been publicly instated as Son of God with power, and if the phrase has not wholly lost its official Messianic connotation, it certainly includes a reference to the personal Sonship, which Paul elsewhere makes clear by speaking of Him as God's "own Son" "the Son of his love."

It may not be possible to decide whether it was the primitive community or Paul himself who first put full religious content into the title "Lord" as used of Christ. Probably it was the former. But the Apostle undoubtedly adopted the title in its full meaning, and did much to make that meaning clear by transferring to "the Lord Jesus Christ" many of the ideas and phrases which in the Old Testament had been specifically assigned to the Lord Jehovah. God "gave unto Him that name that is above every name—the name of 'Lord'." At the same time by equating Christ

with the Word of God and with the Glory of God, as well as ascribing to Him Sonship in an absolute sense. Paul claimed for Jesus Christ a relation to God which was inherent and unique, ethical and personal, eternal. While, however, Paul in many ways and in many aspects, equated Christ with God, he definitely stopped short of speaking of him as "God." While the Hellenic world light-heartedly added to its pantheon one after another of its mystery-heroes or saviours of their country, the Christian Church was withheld by the conception of God which it inherited from Judaism, from giving this form of expression to its conviction regarding Jesus and its experience of the living Christ until at least the close of the first century. That final step in the interpretation of Jesus, is recorded if it is recorded in the New Testament at all, in the Fourth Gospel, and it is not certain that we find it even there.

The Fourth Gospel.—We come lastly to the witness of the Fourth Gospel, placing it here not only because this Gospel is the latest of the documents relevant to our purpose, but because the writer, whoever he was, combines to a singular degree dependence on the teaching which we find in Paul with striking originality of his own. It is now generally understood that his work has much less the character of an historical record than of an interpretation of Jesus, an interpretation in the light of Christian experience and of the situation of the Church towards the end of the first century. That is not to say that "John" does not confirm, sometimes directly, sometimes indirectly, many parts of the story of Jesus which are familiar to us from the Synoptic Gospels. There are even matters on which he appears to have preserved a more trustworthy tradition than the Synoptic Gospels. But alike in the selection of the material and in the way in which it is handled the Evangelist is guided by the interpretation which has now been put upon Jesus and by his desire to commend that interpretation to men. His work is not best described as an allegory or as a series of allegories but as a series of transparencies, episodes, actions and teaching through which and behind which is seen not obscurely the glory of a Divine Being, who is the Life and the Light of men. This does not mean that the truly human nature of Jesus is either overlooked or obscured. Rather is it insisted on with emphasis, but it is treated as the vehicle for the self-revelation of the Logos which, having been in the beginning, and with God, and "divine," had entered human life and history as the Word "made flesh." It was this interpretation which took up into itself and fused into one all the factors predicated by Paul, but made a further advance upon Paul by relating the religious convictions of the Church concerning Jesus to the philosophical language and ideas of the time. But the identification of Jesus with the Logos was not tantamount to recognizing Him as "God." Neither the "Word of God" in Hebrew nomenclature nor the Logos in Greek speculation was "God," though it was definitely "divine." And it is not certain that even the words which Thomas addressed to Jesus (xx 28) meant what they suggest in the English version. They may mean, "it is Jesus himself, and now I recognize him as Divine" (Burkitt). If so, the final step in the interpretation of Jesus, the recognition of his Deity belongs to the truth into which the Spirit has led the Church since the New Testament was complete. The New Testament enshrines a rich and variegated record of the experience and teaching of Jesus, of the impression on His followers into which these were translated, of the convictions to which the impression and their own experience of the living Christ gave rise. And if the intellectual conclusion drawn within the first century is most truly expressed by saying that the Church gave Jesus "the value of God," it is clear also that there was still something in the record waiting to be subsumed in a final interpretation, the fact that Jesus has given new values to God. If God were to appear upon earth to-day, the Christian world would expect him to be like Jesus.

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THE RELIGIOUS AND HISTORICAL BACKGROUND

The land in which Christianity arose has never been an isolated one. At least of all in that age when, by common consent, a new era was inaugurated in human history. Indeed, Galilee itself, the scene of its Founder's life, lay in close proximity to the Greek cities of the Decapolis. It was more susceptible to external influences than was Jerusalem with its temple and its stricter Judaism, and well deserved its old name "Galilee of the Nations." Two great "positive" religions (*i.e.*, religions explicitly due to personal founders) had already firmly established themselves. Of these, Buddhism (c. 500 B.C.) under King Asoka (3rd century B.C.) had sent its missionaries as far afield as Egypt and Cyrene, but its influence seems negligible in marked contrast to its subsequent steady conquests in the Far East. On the other hand the religion of Persia (*see* ZOROASTER) which has become weak in the East, was far more important in the West and directly or indirectly exerted very considerable influence on the literature of Judaism and in Asia Minor. Between all these religions many striking parallels can at one time or another be found, but the difficulty of dating the sources frequently makes it impossible to determine on which side the debt, if any, really lies. Thus, certain Jewish doctrines (*e.g.*, the merits of the fathers), in the form in which they are preserved, may be due to a Jewish "counter-reformation" after the birth of Christianity.

A broad survey of the Roman world reveals a more or less continuous development from the Hellenistic age to the Byzantine age in the middle of which the novel "detested superstition" as Tacitus styles Christianity, makes its appearance as an accomplished fact. The general religious situation over that large area—the centre of gravity of which may be said to have been Egypt—was exceedingly complex. We see Stoicism, Epicureanism and a variety of mystical cults. There are a number of outstanding figures—Posidonius of Apamea, Philo of Alexandria, Seneca, Marcus Aurelius, Hillel—to name only five. Egyptian and Anatolian cults moved Romewards, and great Baals (Jupiter of Dolche, Jupiter of Heliopolis-Baalbek), with the cult of the Persian Mithras, almost reached the Atlantic. At their gates the Jews had Graeco-Semitic cults of Zeus, Apollo and Dionysus and a "good, bountiful and compassionate Baal of Heaven"; at Gaza was "Our Lord" (Marca), and at Askalon the "Face of Baal" (Phanobal). There were anticipations of some profound change from the famous Fourth Eclogue of Virgil to the varied Messianic and cataclysmic beliefs of the Jews, and changes ensued. In the 2nd century A.D. there was the recognition at Alexandria that a new era had begun with the new Sothic cycle (A.D. 139-143). In Syria the amazing emperor Heliogabalus (c. 218) was one of other signs of an oriental revival of which, apart from Christianity, the Sasanian renaissance is of considerable historical importance (*See* PERSIA, *History*). And in India, the Bhagavad Gita was henceforth to exercise the most powerful influence depicting a Krishna who to many minds has seemed a worthy rival of the Christ who was conquering the West.

In Christianity itself the differing tendencies, sects and heresies, indicate the diversity of minds in whom the seeds of the new religion were producing growths most of which could not endure or be tolerated. (*See*, for a noteworthy example, Solomon [Owen], "False" Messiahs, Essenes and Zealots, and especially John the Baptist, reflect in their turn significant movements. Hence it is to use a modern phrase, "reconstruction" was in the air, the fundamental facts are two: (a) the victory of Christianity and

(b) the religious and historical background of Jesus to the religious and His place in the history of the world and teaching of Jesus, as these are treated in the preceding article.

us progressive development amid the conditions of its age, and (b) the primary and impressive fact that "the stone which the builders rejected" became the foundation stone of a veritable new era (Acts iv 11).

What was there in Jesus to achieve this result? The world has agreed to recognize sundry men of outstanding genius—Homer, Plato, Dante, Shakespeare. Men of unequalled spiritual genius are to be found among the prophets, psalmists and writers of old Israel. Yet, possible though it might be to produce parallels or analogies for the several sayings and acts of Jesus, there is no record, no hint among the sages, seers and saints of his or any other age of any personality so rich as he in all that has won men's hearts. None the less, he did not stand quite alone; the story of the Gospels, set forth as it is on a relatively small canvas, its simplicity and directness, the ability of the writers to present their narratives and to interpret what Jesus meant for them—all this points to men, also uniquely gifted, and able to paint so vitalizing a picture because they stood so near to the mind of their Master. There was, in truth, a certain qualitative difference between Jesus and his first interpreters, on the one hand, and, on the other, the various reformers and reforming or revolutionary movements of his age—*see* notably JOHN THE BAPTIST (Matt. x 11). A certain organic unity distinguishes the personality of Jesus as described in the Gospels, and this gave Christianity, from the first, a decisive individuality despite the striking points of contact between it, its background and other religions.

JESUS AS THE LAST OF THE PROPHETS

Some centuries earlier the religion of Israel had reached its high-water mark in the "Second Isaiah" (Is. xl 1-52), and more especially in the idea of the "Servant of the Lord." To Christians it has always seemed natural to pass from the great figures of that earlier age (Jeremiah and the writers and actors in the Second Isaiah), to Jesus of Nazareth, and this earlier age like that of Jesus, cannot be isolated from the more or less contemporary events in religion elsewhere (*See* HEBREW RELIGION, sec 9 end, 14 end). Similarly, the rise of the first great prophets, Amos and Hosea (8th century B.C.), the "Mosaic" age (that of the "Amarna" period) and the age of Abraham (c. 1st Babylonian dynasty and 12th Egyptian dynasty) are part of far-reaching changes in history, religion and civilization. Indeed, with Eduard Meyer (*Gesch. des Altertums*, i. 1 secs 592-599) and George Foote Moore (*Hist. of Religions*, i p viii seq), we may see earlier examples, c. 5000, and again c. 3000 (more recently confirmed by the discoveries at Ur) of a *simultaneity* which the latter has compared to geological epochs. Whatever be the true explanation of these striking facts, here are clearly-marked stages in man's increasing knowledge of himself and of the universe. There is a *continuity* to the rise of Christianity: a progressive development runs through the Old Testament (as interpreted by modern biblical criticism); it passes to the New, and subsequently bases itself upon the Bible. This line of development stands in contrast to the religious history of lands and peoples which fall outside it, although the comparative study of religions finds a real relationship among the ideas and beliefs of all peoples, even the most rudimentary. But the development is no mechanical one. At certain periods the clash of conflicting ideas can be very clearly discerned, so that the progressive advance is evidently due to the victory of those tendencies and ideas which, for whatever reason, were most vital and pregnant.

Viewed in the light of the history of Palestine, Jesus is the last of the Hebrew prophets (*See* HEBREW RELIGION, sec 21.) The inability of Judaism to accept him must, therefore, be contrasted with the remarkable reorganization of the religion of Israel through the prophets, at an age (before and in 6th cent. B.C.) when the old empires of Egypt, Assyria and Babylonia, lost or were losing their old creative power. It is also important to observe that the line of development is not narrowly Hebrew, or even Semitic. The influence of non-Semitic peoples upon Palestine can be traced or suspected from ancient times to the rise of Christianity, and this religion was not so distinctively oriental in the way that Hindism, Buddhism and Islam have been. Even

Islam has been indebted in its progress to Greeks and to Persians in the East (*cf.* articles AVICENNA, FARABI, KINDI), and to intercourse with Spaniards in the West. The spirituality and the fertility of thought of the great non-Christian religions deserve a much more appreciative study than they have often received, but the differences in the *rate* and the *nature* of development among all the world's religions are not without significance. At all events, Christianity, utilizing Greek and Latin thought as it grew, has found itself obliged to face problems other and more profound than those of oriental peoples. Judaism too, though sharing the Old Testament with Christianity, and making important contributions to Western thought in and after the middle ages, has not been compelled to work out those questions, which arising out of the whole Bible, have directly or indirectly spurred on and directed Western research. Christianity arose in a world which, in a sense, was being prepared for it. If the East had been Hellenized, the West was being orientalized. But it had to re-charge, reshape, and revitalize current ideas and beliefs; and if it has progressed it is because it made an exceptionally heavy demand upon the intellectual no less than upon the moral and spiritual life of its adherents, and had to overcome powerful and well-equipped rival or hostile tendencies.

Everywhere men had been able to find in the universe, or within themselves—and in Indian thought the two are ultimately one—that which answered their needs and called forth their best. Osiris and Marduk were effective gods in Egypt and Babylonia; and in Krishna, it has been said, every Indian ideal, instinct and conviction found sanction and embodiment. Even among rudimentary religions the totems, ancestral deities and friendly spirits can be the mainstay of the social life. Throughout there are to be found fundamental resemblances. But the differences are no less fundamental, owing to the way in which the primary beliefs and ideas are shaped. There are typical needs and universal difficulties, but the closer the parallels the more significant do differences become—of this a careful comparison of treatment of the person of founders of religions affords many interesting examples. It was during the middle of the 1st millennium B.C. that there arose religions addressing themselves to individuals; but Christianity differs from Zoroastrianism and Buddhism, and also from the religion of Mohammed, by its organic connection with its Jewish environment. It carried on and "fulfilled" the great essential ideas of the parent religion. Israel had been conscious of a peculiarly intimate personal relationship with its God. The majesty and might of the Deity meant both the insignificance of the individual, but also the glory and the mission of one who had such a God as his own. Great ideas were hammered out and tested through centuries of hard and strenuous history, and from the first Christianity felt that the religion of Israel had now reached its culminating point, and that the Israel of old was replaced by the Christian body, the body of Christ.

The efforts to preserve unchanged the teaching of a Founder or to develop its essential character can be followed in the history of religions. The rapid growth of legends and miracles, and the necessity for forming a "canonical" history can be seen most recently in the rise of Babism (*q.v.*). Moreover, the extraordinary development of Buddhism from an ethical brotherhood to an elaborate religion is "a radical transformation . . . comparable to that which out of the religion of Jesus made Catholic Christianity" (G. F. Moore). It illustrates the effort to adapt a new religion to the most diverse needs. In this process the transition from the male Avalokiteshvara to Kwan-yin (Kwan-non) the "goddess of mercy" of the Far East reflects the demand for Divine female attributes, even as in the Near East, the great mother-goddesses continued to survive in the Virgin Mother. To satisfy popular needs a religion has often moved away from the plain life and teaching of its Founder; and whereas Jesus himself repudiated the suggestion that he should prove his greatness by working marvels (*cf.* Mark vii. 11 *seq.*, also the Temptation), popular religion, by demanding tangible and physical proofs of his uniqueness (*e.g.* the Virgin birth), diverted attention from that which really made him unique. But already, earlier, in Israel, the prohibition to put God to the test (Deut. vi. 16) had to

contend with popular stories of the proofs and signs of Yahweh's might, or of his readiness or ability to fulfil his word. (*Cf.* Abraham, Gen. xv. 8; Moses, Ex. iii. *seq.*, Gideon, Judges vi.; Hezekiah, 2 Ki. xviii.)

Religions tend to undergo some weakening of their earlier spiritual value. (*Cf.* Christ as a wonder-worker, or as merely an ethical teacher, or a social reformer.) But from time to time there are demands for a return to what is felt to be fundamental and essential, and the "return" can be an "advance" with an enrichment of spiritual meaning. The Fourth Gospel is a striking example of the way in which a reinterpretation, after the lapse of some decades, has been felt to be so true that the four Gospels have seemed to be a single unit even as the whole book of Isaiah, the whole Old Testament and the whole Bible have been felt by many to be single organic units, and not the highly composite works that they are. On the other hand, the return to the past illustrated in the antiquarianism of Babylonia and of Egypt, and later of the unsuccessful Sassanian revival proves that an old system must be adjusted to later conditions if it is to endure.

THE ESSENTIAL NATURE OF RELIGION

Just as the common assumption that religion, in general, sprang from some single element (*e.g.* fear, ghosts, sex, or magic), is disproved by the fact that early religion is essentially a practical, social, religious system, so the higher religions, in turn, are not based upon the utterances and acts of a single Founder, but are organic systematic bodies of ideas. With these the test of truth is not only the ordinary social effectiveness of the religion, but the value of the theological and philosophical developments which sooner or later are required among peoples at a higher stage of mental growth. The distinction which students of religion are obliged to draw between magic and religion reflects the fact that religious beliefs and practices are found to differ markedly in their social, ethical or logical value. But while any harmful social or ethical consequences (*e.g.* human sacrifice) sooner or later do not fail to arouse the reformer, questions of intellectual value and the conflict between religious ideas and ordinary contemporary knowledge are much more obscure.

Religion typically implies certain ideas of the nature of man and the universe which are commonly of the utmost importance for man's knowledge of the world in which he lives. Both the pre-existence of Christ and his profound "cosmic" significance (*cf.* Rom. viii. 19 *seq.*, Col. i) are not without parallels as far back as the Pharaohs of Egypt. Gods were often believed to be immanent in nature or in natural processes; or the universe was something living; it was a man, or man in some sense partook of the essence of the universe. If the moralist would enjoin man to live in harmony with the order that rules in the universe, the mystic would feel his oneness with it, or the devotee might seek union with its God. The attempt to frame a "rational" description of the universe may perhaps be traced back to the noteworthy conception of a universal cosmic "order" (*rita*) under the guardianship of the ethical god Varuna. (*See HEBREW RELIGION*, sec. 4.) Later there was a differentiation, and while Zoroastrianism develops the idea of ethical order, also under an ethical god (Ahura-Mazda), a naturalistic treatment arose in the West in Ionia. Indian thought, on the other hand, emphasized the essential unreality of the world, and by a tremendous leap, identified the ultimate principle of the individual with that of the universe. Of course, men often enough were not, and are not, conscious of the real problems which religious experience brings. Religion might give a man all the knowledge of the universe that he wanted; it might also deprecate curiosity concerning God's handiwork. If intense religious experience made the world seem transitory and unreal, the decisive conviction of its reality subordinated all deeper religious enquiry to the current knowledge. When Christianity arose there was abundant speculation of a theological, philosophical, and pseudo-scientific character, and had the idea of Christ as an immanent cosmic principle been developed, there would have been, instead of a theology, virtually a theory of the universe (*Cf.* MANICHAISM).

Characteristic of the age were the catastrophic anticipations

and rebirthings. A changed world was demanded, or was believed to be imminent. Overwhelming spiritual experiences imply or require a sphere other than that of earthly life. Religion demands a sphere of its own or it makes one. Renunciation and seclusion from the world of active life were no novelty.—Buddhism and Taoism had their monks, but religion is also dominating and imperialist, and the Old Testament illustrates the extremes of submission, passivity, and self-centredness, and the zeal of a religion proud of its strength and its efficiency, and of its significance for the world at large. Christianity, like Judaism, accepted the world. God moulded history for Israel, "righteousness" and "salvation" had material implications even as "sin" meant miserable and unhappy conditions, the fruit of men's wrongdoing. Christianity, like Judaism, was for active practical use; and the Jesus of the Gospels, the reverse of an ecstatic or unstable character, even gives point to his teaching by utilizing examples of successful capacity (the parable of the Talents) and of lack of preparation for war (Luke xiv 31). Neither the life after death (cf. the "psychic" body of 1 Cor. xv 44), nor the conditions after an anticipated cataclysm could be regarded as entirely other than what earthly experience could suggest, even as the earlier Messianic expectations (in Is. xi 4-5) are not of a sinless age, but of an age of absolute justice and peace.

Jesus follows in the line of Jeremiah's New Covenant and the Book of Deuteronomy in his appeal to the individual whose worth he so wonderfully magnifies. In Jesus himself his followers saw supreme "Divine Personality and Perfect Man"; he was the ideal "Son of Man" and this co-existence of the perfectly divine and perfectly human lies at the centre of the new religion and of later theological development of the doctrine of the person of Jesus Christ. From the individual Jesus required complete faith and trust in God and the highest social ideals. The most spiritual type of life was that manifested in the simplest and humblest lives, and while the truest religion was to show itself in human activity, the individual who was true to humanity's highest ideals was in fact fulfilling the Law of Christ.

Now, the meaning of the example and teaching of Jesus for the real nature of man and his environment was much more than a religious or a theological problem. Nor could philosophy solve it. Philosophy has always been a late comer in the history of human development. It follows upon the anthropomorphic and mythological explanation of things. It betokens an introspective and detached mind and a knowledge of the inner life for which Indian and Iranian religions afforded the earliest examples. But the Indo-Iranian peoples, like the Semites, had relatively little positive knowledge, and the Greeks, on the other hand, with all their acuteness and skill, had little real religious instinct. In this respect the more practical West and the more mystical East have always diverged. Philosophy wavered between an explanation of religious (spiritual, mystical) experience and a reasonable account of man and of the universe wherein he lived; and whereas there has grown up in the Western world an antithesis between "religion" and "science," the true antithesis is the more complex one, (1) between different qualities of religion (in their social and other values), and (2) between religious and related experience (the "sacredness") and all that comes through the senses and may be called "non-religious."

The ideal of Christianity has been fullness of life. In being true to self man has found the self to which to be true and the fullest contrast of the great prophets and sages and saviours, neither the first Law, nor his Israelite

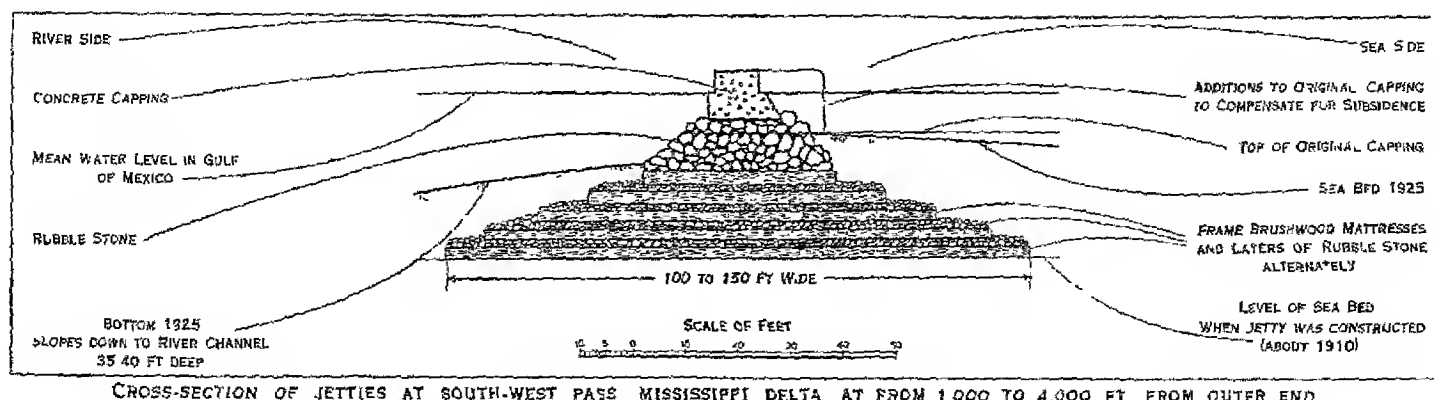
"servant of the Lord" had begun (Is. lvi). The whole process, as unfolded in the history of religion, has a more than religious significance, for the great religious ideas concern the very nature of the universe. There is an increasing consciousness of what the universe demands of men (cf. earlier, Micah vi. 8), and the vicissitudes of Christianity and other religions have been so shaped by spiritual needs and by moral needs, and by mental or intellectual needs that religion itself represents something from which ethical and intellectual demands cannot be isolated. When the Founder of Christianity set up the ideal of a normal life wherein the religious and non-religious sides should be in harmonious relation, it followed that all that religion represents must be a normal and a natural part of man, and the "philosophy"—or that term be retained—which grows most naturally out of the personality of the Founder, must make explicit the ideal harmonious interrelation of spiritual, ethical and intellectual aspects of life and thought.

The old ego-centric conceptions of the universe, which modern knowledge of space and time has put in the background, find their explanation in man's consciousness of his essential unity with the universe or of his relation with its God. But the immense accumulation of facts concerning the universe as revealed to man by his senses is confronted by a no less impressive mass of data of religion and of religious and all related experience. The history of civilization proves that the religious and non-religious types of experience can never be lastingly severed, and the modern study of man's mental processes and world of thought is preparing the way for a better knowledge of the part played by religion, in particular by Christianity, in enabling man to understand his total environment.

Christianity, centring upon an ideally perfect Personality, has to shape men towards an increasingly fuller consciousness of the ultimate truths of God, man and the universe. Its career and the stages leading up to it can be placed, as has been seen, upon the background of history and religion. But while the line of development can be clearly traced back, its future course cannot be easily foreshadowed. Christianity is based upon a single book, or rather a collection of books (see BIBLE) covering the centuries during which there were the profoundest developments of which we know, and upon which the Bible is the only direct source of knowledge. Entirely characteristic is the utterly uncompromising recognition that God is no respecter of persons or peoples, but that the Divine purpose in all its workings is not arbitrary. Certain awe-inspiring ideas of God and man were realized, and have proved capable of continuous reinterpretation, but the real significance of the great religious truths has yet to be restated in the light of modern knowledge. (S. A. C.)

JET, a substance which seems to be a peculiar kind of lignite or anthracite, often cut and polished for ornaments. (Fr. *jais*, Ger. *Gagat*) The word "jet" probably comes, through O. Fr. *jaet*, (from the classical *gagates*, a word which was derived, according to Pliny, from *Gagas*, in Lycia, where jet, or a similar substance, was originally found). Jet was used in Britain in prehistoric times; many round barrows of the bronze age have yielded jet beads, buttons, rings, armlets and other ornaments. The abundance of jet in Britain is alluded to by Gaius Julius Solinus (fl. 3rd century) and jet ornaments are found with Roman relics in Britain. Probably the supply was obtained from the coast of Yorkshire, especially near Whitby, where nodules of jet were formerly picked up on the shore. Caedmon refers to this jet, and at a later date it was used for rosary beads by the monks of Whitby Abbey.

The Whitby jet occurs in irregular masses, often of lenticular shape, embedded in hard shales known as jet-rock and belonging to that division of the Upper Lias which is termed the zone of *Ammonites serpentinus*. Microscopic examination of jet occasionally reveals the structure of coniferous wood, which A. C. Seward has shown to be araucarian. Probably masses of wood were brought down by a river, and drifted out to sea, where they sank and were buried in a deposit of fine mud which eventually hardened into shale. Under pressure, perhaps assisted by heat, and with exclusion of air, the wood suffered a peculiar kind of decom-



position, probably modified by the presence of salt water, as suggested by Percy E. Spielmann. Scales of fish and other fossils of the jet-rock are frequently impregnated with bituminous products, which may replace the original tissues. Drops of liquid bitumen occur in the cavities of some fossils, whilst inflammable gas is not uncommon in the jet-workings, and petroleum may be detected by its smell. Iron pyrites is often associated with the jet.

Formerly sufficient jet was found in loose pieces on the shore, set free by the disintegration of the cliffs, or washed up from a submarine source. When this supply became insufficient, the rock was attacked by the jet-workers; ultimately the workings took the form of true mines, levels being driven into the shales not only at their outcrop in the cliffs but in some of the inland dales of the Yorkshire moorlands, such as Eskdale. The best jet has a uniform black colour, and is hard, compact and homogeneous in texture, breaking with a conchoidal fracture. It must be tough enough to be readily carved or turned on the lathe, and sufficiently compact in texture to receive a high polish. The final polish was formerly given by means of rouge, which produces a beautiful velvety surface, but rotten-stone and lampblack are often employed instead. The softer kinds, not capable of being freely worked, are known as bastard jet. A soft jet is obtained from the estuarine series of the Lower Oolites of Yorkshire.

See P. E. Spielmann, "On the Origin of Jet," *Chemical News* (Dec. 14, 1906); C. Fox-Strangways, "The Jurassic Rocks of Britain, vol. 1, Yorkshire," *Mem. Geol. Surv.* (1892); J. A. Bower, "Whitby Jet and its Manufacture," *Journ. Soc. Arts* (1874, vol. xiv p. 30).

JETHRO, the priest of Midian, in the Bible, whose daughter Zipporah became the wife of Moses. He was a priest of Yahweh, and resided at the sacred mountain where the deity commissioned Moses to deliver the Israelites from Egypt. Subsequently Jethro came to Moses (probably at Kadesh), a great sacrificial feast was held, and the priest instructed Moses in legislative procedure. Jethro was invited to accompany the people into the promised land, and later, we find his clan settling in the south of Judah (Judg. i 16), see KENTERS.

JETSAM: see FLOTSAM, JETSAM AND LIGAN.

JETTY. The term jetty, derived from Fr. *jetée*, and therefore signifying something "thrown out," is applied to a variety of structures connected with river, dock and maritime works. Their forms and construction are as varied as their uses and the word jetty is, moreover, often applied to structures which are better described as breakwaters or piers. They are sometimes high open-work structures of timber, reinforced concrete, or steel and iron, braced together; sometimes they are low solid projections of rubble stone, concrete or masonry, and occasionally only differ from breakwaters in their object. The most common uses to which the term jetty should be applied are—(1) The regulation of river channels where jetties are projected from the banks towards deep water. (2) Structures in continuation of river channels at their outlets into deep water, and at the entrances to harbours of lagoon type. (3) Projections from the sides of docks, or in tidal basins, harbours and rivers, alongside which ships may lie for discharging and taking in cargo. These are sometimes described as piers, particularly when of solid construction, and are commonly so called in North American ports. (4) Structures outside the entrances to docks forming the sides of and protecting a

convenient approach channel, and (5) An outwork of timber or reinforced concrete piles framed together and protecting a pier, including bridge piers in navigable waters.

Jetties for Regulating Rivers.—Jetties intended to act as groynes are often extended at intervals from one or both banks of a river to contract a wide channel and, by concentration of the current, to produce a deepening of the central channel. Similarly jetties are sometimes projected from the concave bank of a river to check the erosion on that side. They are variously termed spurs, spur dikes or jetties, cross dikes and groynes, and are formed of timber or of mounds of rubble stone, or of combinations of these materials. Fascines and mattress work weighted and covered by rubble are also frequently employed. This system of river regulation occasions a greater scour abreast the ends of the groynes than in the intervening channels and consequently sometimes produces an irregular depth. Longitudinal training works are therefore preferred for the regulation of many rivers. The jetty system does, however, possess the advantage that the length of the groynes may be easily reduced or increased as experience of their effect on the channel shows to be advisable. Spur dikes have been employed in recent years in this way at the south-west pass of the Mississippi outlet. (See RIVER ENGINEERING.)

Jetties at Harbour Entrances.—Parallel or nearly parallel jetties are frequently constructed at the entrances to ports on sandy coasts, particularly those formed at the mouths of rivers and at the outlets of lagoons and land-locked bays obstructed by bars (See HARBOURS). The older jetties at such ports as Calais, Dunkirk and Ostend were usually formed of clay or rubble hearting covered on the top by fascine-work and stone pitching and held together by timber piles and bracing. The timber-work was carried high enough to form a platform above the level of the highest tides. The newer jetties at Dunkirk were founded on the sandy beach by sinking caissons by the aid of compressed air to a depth of 23 ft below low water spring-tides. A solid masonry structure was raised above the concrete foundations to about half-tide level and above that again an open timber-work superstructure was carried up to well above high water. Compressed-air sinking has been employed in forming the foundations of entrance jetties at other French ports as, for instance, at Boulogne, where a new jetty 1740 ft long on the north side of the channel to the inner harbour was built between 1913–27. The channel depth is about 17 ft. at low-water, but the jetty is designed for a future depth of at least 20 ft. at low-water spring tides. In this case the open superstructure of the jetty above the solid masonry work is of reinforced concrete.

The jetties at the entrances to the Venetian lagoon at Lido and Malamocco (see HARBOURS) are of rubble stone surmounted by a small masonry superstructure brought up above water level. Those at the Charleston (S.C.) harbour entrance were originally built of fascine mattresses weighted with stone, but are now formed entirely of rubble. The converging jetties carried out from each shore of Dublin bay for deepening the approach to the river Liffey and Dublin harbour are also of rubble.

Jetties at the Outlets of Tideless Rivers.—Jetties have been constructed at the outlets of many rivers flowing into tideless (or nearly tideless) seas as at Swinemünde, on the Baltic

and Tampico in the gulf of Mexico with the objects of prolonging the course of the river and protecting the channel from being choked by littoral drift. The most interesting application of parallel jetties is in connection with the mouths of deltaic rivers flowing into endless seas. In such cases the construction of jetties, by a virtual prolongation of the river banks, extends the scour of the river out to the bar. Jetties prolonging the Sulina branch of the Danube into the Black sea, and the south and south-west passes of the Mississippi into the Gulf of Mexico (fig. 1), have concentrated the discharge of these rivers so as to scour the bars obstructing the access to them and have effected considerable increase in depth in the navigable channels. The sediment-bearing waters are moreover carried by this concentration of discharge sufficiently far out to come under the influence of littoral currents which by conveying away some of the sediment, postpone the eventual formation of a fresh bar further out. It is, however, very seldom that jetties alone suffice to secure the maintenance of a sufficient depth of water for modern requirements and recourse has been had to intensive suction dredging both at Sulina and the Mississippi passes. (See RIVER ENGINEERING.)

Jetties at the Mouths of Tidal Rivers.—Rivers whose discharge is generally feeble and which debouch on an exposed coast subject to littoral drift are liable to have their outlets blocked during severe storms. This is specially the case when the river is narrow near its mouth and the tidal range is small. Sea action piles up sand and shingle to the obstruction of the outlet and the river is thus forced to seek another exit at a weak spot of the beach which along a low coast, may be some distance off. The new outlet in its turn may be blocked up, so that the river from time to time shifts the position of its mouth. This inconvenient cycle of changes may be stopped by fixing the outlet of the river at a suitable site by carrying a jetty on each side of this outlet across the beach, thereby concentrating its discharge in a definite channel and protecting the mouth from being blocked up by littoral drift. This system was long ago applied to the shifting outlet of the river Yare to the south of Yarmouth. Later it was successfully employed for fixing the wandering mouth of the Adur near Shoreham, and of the Adour flowing into the bay of Biscay below Bayonne. Timber-piled jetties filled with rubble stone have often been employed in such cases.

When the new channel was cut across the Hook of Holland to provide a straighter and deeper outlet channel for the river Maas, forming the approach channel to Rotterdam, jetties formed of fascine mattresses weighted with stone were carried across the foreshore on either side of the cut to protect the channel from littoral drift and confine the discharge of the river. (See HARBOURS and RIVER ENGINEERING.)

Jetties in Docks, Rivers, etc.—Openwork timber or reinforced concrete jetties are often constructed in docks (*q.v.*) with sloping sides, being carried across the slope so that vessels may lie alongside them in deep water. Similar structures are also employed in open basins, harbours and rivers as well as in docks for supporting coal-loading tips and hoists, and for berthing vessels carrying oil in bulk. Continuous quayage is not essential in these cases and for oil berths nothing more is required than adequate dolphin and fendering structures (against which vessels may lie) and comparatively light structures connecting with the shore for carrying the necessary pipes, etc., for loading and discharging the oil. (See plans of Colombo and other harbours in HARBOURS.) Examples of reinforced concrete jetties carrying coal hoists will be found among the illustrations in the article DOCKS. Long and wide structures projected from the sides of docks and basins, designed for berthing vessels on either side, are virtually continuous wharves or quays and are more properly called piers. A convenient distinction is to restrict the term jetties to structures intended for mooring vessels to the ends or in front of a T-shaped head and to structures connected only with the shore by narrow work structures. The latter are intended to provide ship moorings, and are usually connected with the shore bank, such as the

Tilbury river jetty and the coal-staiths at Dunston on the Tyne and at Blyth are correctly termed jetties. Jetties of open steel and iron construction are also used, both for cargo and passenger traffic, particularly in tropical ports (see DOCKS).

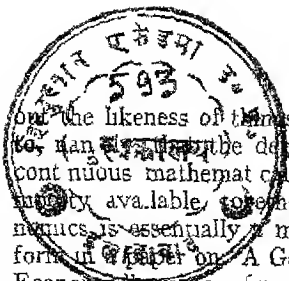
Jetties at Dock Entrances.—Jetties of pilework and occasionally of solid character are constructed outside the entrances to docks on each side of the channel from the river or sea approach so as to form a funnel-shaped passage leading to the lock entrance. These jetties serve to guide vessels entering or leaving the docks, to protect them from the effect of tidal or river currents and in some cases, as convenient lay-bys where a vessel may, if necessary tie up when waiting for the gates to be opened. The entrance jetties at Avonmouth are solid constructions, founded on concrete monoliths, with timber face work, those at the King George V dock, London, and at Immingham are of open timber work. Timber-piled jetties filled in with rubble stone are also employed as at Swansea. In this instance they serve as minor breakwaters sheltering the entrance to the river and docks and prevent, to some extent, sand from entering the dredged channel.

Jetties Alongside Piers, etc.—Timber and, in recent times, reinforced concrete jetties are frequently employed as adjuncts to breakwater and pier structures, serving as landing places and for other purposes, as for instance oil-bunkering and watering. The word jetty is also used to describe a timber tending structure or outwork constructed in connection with swing and other bridges in navigable waters to protect the bridge piers from damage by vessels passing through the navigation opening. (N.C.G.)

JEVER, a town of Germany, in the republic of Oldenburg, 13 m. by rail N.W. of Wilhelmshaven, and connected with the North sea by a navigable canal. Pop. (1925) 6,042. The castle of Jever was built by Prince Edo Wiemken (d. 1450), the ruler of Jeverland, a populous district which in 1575 came under the rule of the dukes of Oldenburg. In 1603 it passed to the house of Anhalt and was later the property of the empress Catherine II. of Russia, a member of this family. In 1814 it came again into the possession of Oldenburg. The chief industries are spinning, dairy-ing, brewing and milling, there is also a trade in cattle.

JEVONS, WILLIAM STANLEY (1835-1882), English economist and logician, was born at Liverpool on Sept. 1, 1835. His father, Thomas Jevons, a man of strong scientific tastes and a writer on legal and economic subjects, was an iron merchant. His mother was the daughter of William Roscoe. He was educated at University college school and University college, London. In 1853 he was appointed assayer to the new mint in Australia. He left England for Sydney in June 1854, and remained there for five years. In the autumn of 1859 he returned to University college, London, proceeding in due course to the B.A. and M.A. degrees of the University of London. Although he now gave his principal attention to the moral sciences, his interest in natural science continued throughout his life, and his intimate knowledge of the physical sciences contributed to the success of his chief logical work, *The Principles of Science*. In 1866 he was elected professor of logic and mental and moral philosophy and Cobden professor of political economy in Owens college. Next year he married Harriet Ann Taylor, whose father had been the founder and proprietor of the *Manchester Guardian*. Jevons, who suffered from ill health, found the delivery of lectures covering so wide a range of subjects burdensome, and in 1876 he was glad to exchange the Owens professorship for the professorship of political economy in University college, London. He found his professorial duties irksome and in 1880 he resigned. On Aug. 13, 1882, he was drowned whilst bathing near Hastings.

Jevons arrived quite early in his career at the doctrines that constituted his most characteristic and original contributions to economics and logic. The theory of utility, which became the keynote of his general theory of political economy, was practically formulated in a letter written in 1860; and the germ of his logical principles of the substitution of similars may be found in the view which he propounded in another letter written in 1861 that philosophy would be found to consist solely in pointing



on the likeness of things. The theory of utility above referred to, in which the degree of utility of a commodity is some continuous mathematical function of the quantity of the commodity available, together with the implied doctrine that economics is essentially a mathematical science, took more definite form in Jevons' paper on "A General Mathematical Theory of Political Economy," written for the British Association in 1862. This paper does not appear to have attracted much attention either in 1862 or on its publication four years later in the *Journal of the Statistical Society*; and it was not till 1871, when the *Theory of Political Economy* appeared, that Jevons set forth his doctrines in a fully developed form. After the publication of this work Jevons became acquainted with the applications of mathematics to political economy made by earlier writers, notably A. A. Cournot and H. H. Gossen. The theory of utility was about 1870 being independently developed on somewhat similar lines by Carl Menger in Austria and M. E. L. Walras in Switzerland. As regards the discovery of the connection between value in exchange and final (or marginal) utility, the priority belongs to Gossen, but this in no way detracts from the great importance of the service which Jevons rendered to English economics by his fresh discovery of the principle. In his reaction from the prevailing view he sometimes expressed himself without due qualification: the declaration, for instance, made at the commencement of the *Theory of Political Economy*, that "value depends entirely upon utility," lent itself to misinterpretation.

It was not, however, as a theorist dealing with the fundamental data of economic science, but as a brilliant writer on practical economic questions, that Jevons first received general recognition. *A Serious Fall in the Value of Gold* (1863) and *The Coal Question* (1865) placed him in the front rank as a writer on applied economics and statistics; and he would be remembered as one of the leading economists of the 19th century even had his *Theory of Political Economy* never been written. Amongst his economic works may be mentioned *Money and the Mechanism of Exchange* (1875), a *Primer on Political Economy* (1878), *The State in Relation to Labour* (1882), and two posthumous works, *Methods of Social Reform* and *Investigations in Currency and Finance*. The last-named volume contains Jevons's speculations on the connection between commercial crises and sun-spots. He was engaged at the time of his death upon the preparation of a large treatise on economics, this fragment was published in 1905 under the title of *The Principles of Economics: a Fragment of a Treatise on the Industrial Mechanism of Society, and other Papers*.

Jevons's work in logic went on *pari passu* with his work in political economy. In 1864, he published a small volume, entitled *Pure Logic; or, the Logic of Quality apart from Quantity*, which was based on Boole's system of logic, but freed from what he considered the false mathematical dress of that system. In the years immediately following he constructed a logical machine, exhibited before the Royal Society in 1870, by means of which the conclusion derivable from any given set of premisses could be mechanically obtained. In 1866 what he regarded as the great and universal principle of all reasoning dawned upon him; and in 1869 he published a sketch of this fundamental doctrine under the title of *The Substitution of Similars*. He expressed the principle in its simplest form as follows. "Whatever is true of a thing is true of its like," and he worked out in detail its various applications. In the following year appeared the *Elementary Lessons on Logic*. In the meantime he was engaged upon a much more important logical treatise, which appeared in 1874 under the title of *The Principles of Science*. In this work Jevons embodied the substance of his earlier works on pure logic and the substitution of similars, he also enunciated and developed the view that induction is simply inverse deduction; he treated in a luminous manner the general theory of probability, and the relation between probability and induction, and his knowledge of the various natural sciences enabled him throughout to relieve the abstract character of logical doctrine by concrete scientific illustrations. Jevons's general theory of induction was a revival of the theory laid down by Whewell and criticized by Mill; but it was put in a new form,

and was free from some of the non essential adjuncts which rendered Whewell's exposition open to attack. The work as a whole was one of the most notable contributions to logical doctrine that appeared in Great Britain in the 19th century. His *Studies in Deductive Logic*, consisting mainly of exercises and problems for the use of students, was published in 1880. Jevons's strength lay in his power as an original thinker; and he will be remembered by his constructive work as logician, economist and statistician.

See *Letters and Journal of W. Stanley Jevons*, edit by his wife (1886). This work contains a bibliography of Jevons's writings. See also *Logic: History*.

JEW, THE WANDERING, a legendary Jew (see **JEWS**) doomed to wander till the second coming of Christ because he taunted Jesus as He passed bearing the cross, saying, "Go quicker." Jesus replied, "I go, but thou shalt wait till I return." This legend first appeared in a pamphlet alleged to have been printed at Leyden in 1602. This pamphlet relates that Paulus von Eizen (d. 1598), bishop of Schleswig, had met at Hamburg in 1542 a Jew named Ahasuerus, who declared he was "eternal" and was the same who had been thus punished by Jesus. The pamphlet is supposed to have been written by Chrysostomus Dudulaeus of Westphalia and printed by one Christoff Crutzer, but as no such author or printer is known—the latter name indeed refers directly to the legend—it has been conjectured that the whole story is a Protestant myth.

The story met with ready acceptance. Eight editions of the pamphlet appeared in 1602, and the 40th edition before 1700. It was translated into Dutch and Flemish with immense success. The first French edition appeared in 1609, and the story was known in England before 1625, when a parody was produced. Denmark and Sweden followed suit, and the expression "eternal Jew" passed into Czech. Thus the story in its usual form spread wherever there was a tincture of Protestantism. In southern Europe little is heard of it in this version, though Rudolph Botores, parliamentary advocate of Paris (*Comm. histor.*, 1604), speaks contemptuously of the popular belief in the Wandering Jew in Germany, Spain and Italy.

The popularity of the pamphlet soon led to reports of the appearance of this mysterious being almost everywhere. Besides the original meeting of the bishop and Ahasuerus, the Wandering Jew was stated to have appeared at Prague (1602), at Lubeck (1603), in Bavaria (1604), Brussels (1640), Paris (1644, by the "Turkish Spy"), Stamford (1658), and Astrakhan (1672). In the next century he was seen at Munich (1721), Brussels (1774), Newcastle (1790, see Brand, *Pop. Antiquities*, i v), and in London between 1818 and 1830 (see *Athenaeum*, 1866, ii 561). The latest report of his appearance was near Salt Lake City in 1868, when he is said to have made himself known to a Mormon named O'Grady. It is difficult to tell in any one of these cases how far the story is an entire fiction and how far an ingenious imposture.

In most Teutonic languages the stress is laid on the perpetual character of the punishment and the man is known as the "eternal" Jew (Ger. *ewige Jude*). In Romance lands the usual form has reference to the wanderings (Fr. *le Juif errant*). The English form follows the Romance, possibly because derived from France. The actual name given to the mysterious Jew varies in the different versions: the original pamphlet calls him Ahasver, a name most inappropriately borrowed from the Book of Esther. In one of his appearances at Brussels his name is given as Isaac Laquedem—bad Hebrew for "Isaac of old"—and Dumas made use of this title. In the *Turkish Spy* he is called Paul Marrane, from the Marranos or secret Jews of Spain. In the few references to the legend in Spanish writings the Wandering Jew is called Juan Espera en Dios, which gives a more hopeful turn to the legend. Eugène Sue calls him Ahasvétus.

Under other names, a story very similar to that of the pamphlet of 1602 occurs nearly 400 years earlier on English soil. According to Roger of Wendover in his *Flores historiarum* for 1203, an Armenian archbishop, then visiting England, was asked by the monks of St. Albans about Joseph of Arimathea, who had spoken to Jesus and was said to be still alive. The archbishop claimed to have seen him in Armenia under the name of Carhaphilus, who

JEWEL JEWELLERY

he had taunted Jesus. This Carthaphilus had acquired by the name of Joseph. Matthew Paris, over, reported that other Armenians had been visiting St Albans in 1252. A similar account chronicles of Philippe Mouskes (d. 1243). A man to Guido Bonatti, an astronomer quoted by Ptolemy who calls his hero Butta Deus because under this name he is said to have appeared at Bologna in 1115.

SOURCE OF THE LEGEND

All these reports is probably Matthew xvi 28 and are quoted in the pamphlet of 1602. Again, on John xxi 20, while another legend (current) condemned Malchus, whose ear Peter cut off, to wander perpetually till the second coming of Christ. These legends and the utterance of Matthew 'tamined' with the legend of Joseph of Arimathea Grail, and took the form given in Wendell Paris. But there is nothing to show the spread of the people before the pamphlet of 1602, and how this Carthaphilus could have given rise to the Wandering Jew, since he is not a Jew nor a Christian. The author of 1602 was probably acquainted with Matthew Paris, since he gives almost

But he gives a new name to his hero and his fate with Matthew xvi 28. The idea of eternal punishment with restless wandering imagination of writers in almost all European languages. Romantic poets have been especially attracted, which has been made the subject of poems in German, W. Müller, Lenau, Chamisso, Schlegel, etc. They were perhaps influenced by the example of his *Autobiography* describes the plan of a poem in the Wandering Jew. More recently poems have been written on the subject in German by Wilbrandt, in English by Robert Buchanan, and in French by Paul Ivoi. German novels also exist on the subject, e.g., by Laun and Schucking, tragedies by Klinger and Zedlitz. Sigismund Heiler wrote three tragedies of Abasuerus, while Hans Andersen wrote 'Angel of Doubt.' In France, E. Quinet published on the subject in 1833, and Eugène Sue, in his *Le Juif errant* (1844), associates the Jew with the Golem. In modern times the subject has been popularized by Gustave Doré's designs (1856), the most striking and imaginative work. This is the origin of the subject (1857) in the ballads in Percy's *Reliques*, Godwin's *Life of an eternal witness of the course of civilization* (1799), and Shelley introduces Abasuerus in his *Wandering Jew*. It is doubtful how far Swift derived his Struldregians from the Wandering Jew. George Croly's *Wandering Jew* gave a highly elaborate turn to the legend; this is the origin of the title *Tarry Thou Till I Come* (J. G. Th. Graesse, *Die Sage vom ewigen Juden*, 1874; G. Paris, *Le Juif errant* (1891); L. Neubaur, *Die Sage vom ewigen Juden* (1893). The recent literary handling of the legend is by J. Prost, *Die Sage vom ewigen Juden* (1905); T. Kapstein, *Abasuerus in der deutschen Literatur* (1905); (J. J. A.; E. E. K.)

JEWEL (1522-1571). English divine, bishop of Salisbury. Born at Buden, Devonshire, was born on 1522 at Merton College, Oxford. He became a member of the college and made some mark as a teacher, and was one of the disciples of Peter Martyr. He was one of the university, in which capacity he was one of the first to Mary on her accession. He was one of the first to Mary on her accession. He was one of the first to Mary on her accession.

Frankfort, where he sided with Coxie against Knox. He soon joined Martyr at Strasbourg, accompanied him to Zurich, and then paid a visit to Padua.

Under Elizabeth's succession he returned to England, and tried to secure what would now be called a low-church settlement of religion. Indeed, his attitude was hardly distinguishable from that of the Elizabethan Puritans, but he gradually modified it under the stress of office and responsibility. He was one of the disputants selected to confute the Romanists at the conference of Westminster after Easter 1559; he was select preacher at St. Paul's Cross on June 15, and in the autumn was engaged as one of the royal visitors of the western counties. In 1560 he became bishop of Salisbury.

Jewel now constituted himself the literary apologist of the Elizabethan settlement. He had on Nov. 26, 1559, in a sermon at St. Paul's Cross, challenged all comers to prove the Roman case out of the Scriptures, or the councils or Fathers for the first six hundred years after Christ. He repeated his challenge in 1560, and Dr. Henry Coie took it up. The chief result was Jewel's *Apologia ecclesiae Anglicanae* (1562), which in Bishop Creighton's words is "the first methodical statement of the position of the Church of England against the Church of Rome, and forms the groundwork of all subsequent controversy." Thomas Harding, an Oxford contemporary whom Jewel had deprived of his prebend in Salisbury Cathedral for recusancy published an elaborate and bitter *Answer* in 1564, to which Jewel issued a *Reply* in 1565. Harding followed with a *Confutation*, and Jewel with a *Defence*, of the *Apology* in 1566 and 1567, the combatants ranged over the whole field of the Anglo-Roman controversy, and Jewel's theology was officially enjoined upon the Church by Archbishop Bancroft in the reign of James I. He was consulted by the government on such questions as England's attitude towards the council of Trent, and political considerations made him more and more hostile to Puritan demands with which he had previously sympathized. He wrote an attack on Cartwright, which was published after his death by Whitgift. He died on Sept. 23, 1571, and was buried in Salisbury Cathedral.

Jewel's works were published in a folio in 1609 under the direction of Bancroft who ordered the *Apology* to be placed in churches, in some of which it may still be seen chained to the lectern; other editions appeared at Oxford (1818, 8 vols.) and Cambridge (Parker Soc., 4 vols.). See also Gough's *Index to Parker Soc. Publ.*; Strype's *Works* (General Index); *Acts of the Privy Council*; *Calendars of Domestic and Spanish State Papers*; Dixon's and Fiere's *Church Histories*, and *Dict. of Nat. Biography*.

JEWELLERY, a collective term for jewels, and so for the art of making them (OF. *joewel*). Jewels are personal ornaments made of precious metals and precious stones, alone or combined. One type of jewel, including clasps and brooches of all kinds, arises from the decorative elaboration of a practical object, another type, of which pendants are an example, is derived from the primitive practice of wearing such objects as the teeth of wild animals, shells, or stones of strange colour or shape, hung round the neck with magical intent. Other jewels, such as earrings and bracelets, appear to be purely decorative in origin.

The origins of jewellery are lost in the mists of antiquity. The practice of wearing objects round the neck dates from the stone age, and gold was worked to make jewels before the use of bronze was known. For recent discoveries of jewels at Ur, see ASIA: *Archaeology*; for an account of Egyptian jewellery, see EGYPT: *Ancient Art and Archaeology*; for Greek and Roman jewels, see SILVERSMITHS AND GOLDSMITHS' WORK.

HISTORY OF EUROPEAN JEWELLERY

The Empire of Rome, which had extended to the Rhine, the Danube and the Scottish frontier, and the trade of Rome, which had passed beyond these limits through Bohemia to the northern countries, left behind them a tradition so strong that it long outlived the Roman empire itself. In all this region the form, technique and decoration of jewels were influenced by Roman usage. The use of gold filigree remained general; and the varied Roman fibula forms became the basis of yet more complicated brooches. The most important development was in the use of



9

THE ASHMOLEAN MUSEUM (2, 4, 6, 8) THE TRUSTEES OF THE BRITISH MUSEUM, (5) THE STATENS HISTORISKA MUSEUM, COPENHAGEN, DENMARK

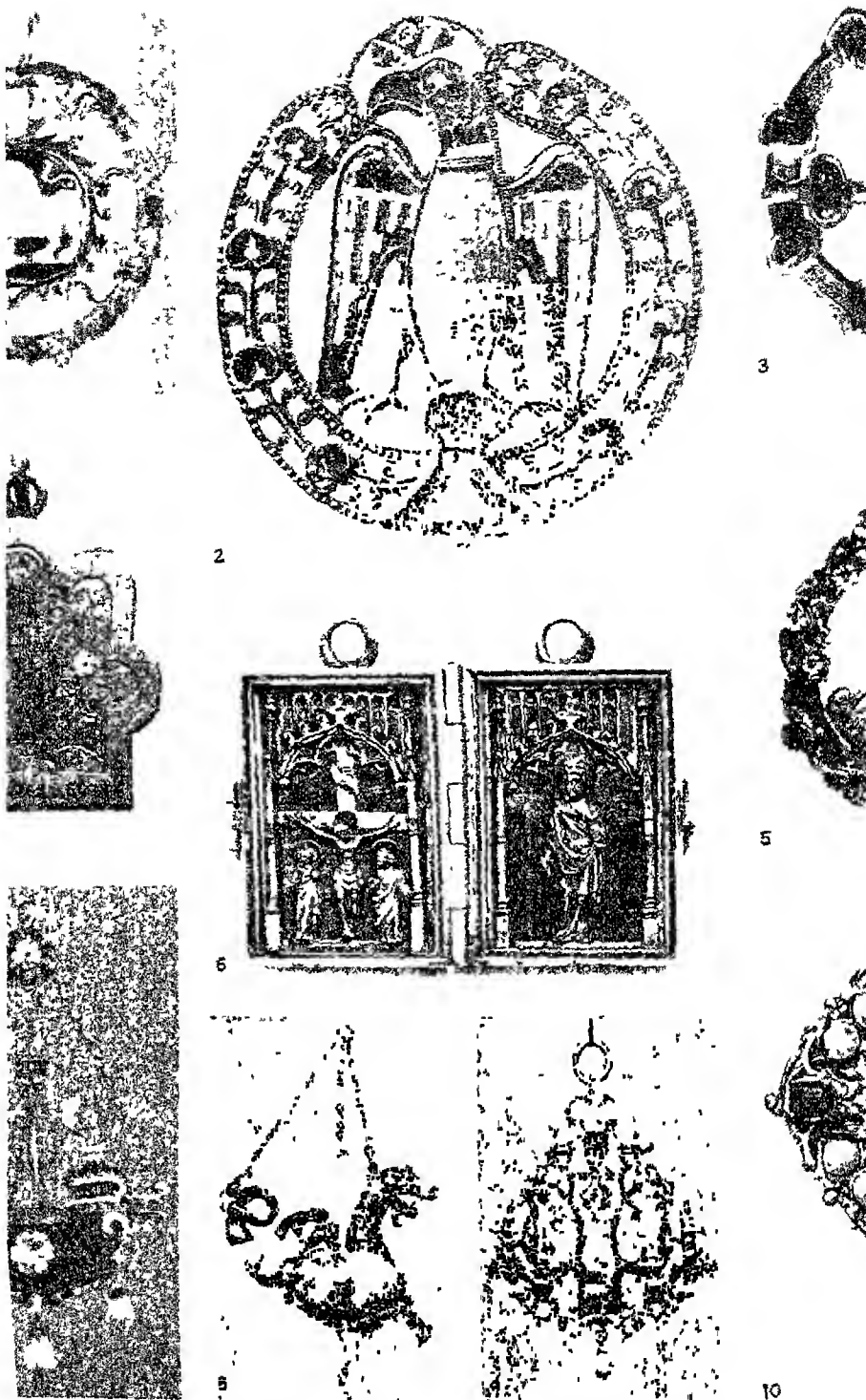
ANGLO-SAXON, CELTIC AND SCANDINAVIAN JEWELLERY

Found in 1693 at Newton Park, three
Fig. 1. shows the front set with a
place by a gold fret of the letters
N (Alfred ordered me to be made).

6. Gold engraved and nielloed ring of Aethelwulf, King
surnamed Ethelwulf, second quarter of the 9th century
found at Leverstock near Salisbury in A.D. 1780
7. Saxon cross of the 7th century, made of gold and silver
found at Ixworth
8. Kentish brooch of the 6th century, set with garnets,
and decorated with gold filigree
9. Celtic penannular brooch of silver of the early 10th century
found at Faversham
10. Gold bracteate of the 7th century from Faversham

arm, set with garnets and decorated
set with garnets and pastes and
tury from the province of Scania,

JEWELLERY



1, 2, 3 THE DIRECTOR OF THE VICTORIA AND ALBERT MUSEUM; (2) THE DIRECTOR OF THE MAINZ MUSEUM; (3, 4, 5, 6, 7, 8, 9, 10)

BROOCHES AND PENDANTS OF THE MIDDLE AGES AND THE RENAISSANCE

set with a cameo. French, 14th century
 brooch," about 1120, of gold decorated with cloisonné translucent green and blue, turquoise, white and yellow of gold, engraved and set with rubies and sapphires. English, late 13th century

pendant of gold, the side shown is engraved with figure and the inscription *A mon darrenne*, the opposite side shows a ship. Both figures are between flowers of gold. English of about 1480

pendant, a bust of Queen Elizabeth cut from the Phoenix 574, mounted in a wreath of red and white roses of gold

6 "Tablet" of silver gilt, enamelled, with and the figure of the Virgin in relief 15th century

7. Enamelled pendant in the form of a ship

8 Dragon-shaped pendant of gold, enamelled German, about 1570

9 Pendant of gold enamelled and set with upholding the world in the garden German, end of the 16th century

10 Design for a pendant of enamelled and jew About 1540

in slices of garnet set like enamel in metal cells (Plate A, figs 7-8) a technique ultimately derived from Egypt and probably transmitted through the Crimea. It is represented in the great 4th century treasure found at Petrossa, 60 m. from Bucharest and appears to have been in use nearly all over Europe between the 3rd and 8th centuries A.D. At the same time under Byzantine influence cloisonné enamel (see ENAMEL) was used for exceptional pieces, such as the famous Alfred jewel (Plate A, figs 1-3). This common tradition, however, was modified by each of the great European tribes into a style characteristic both in design and technique. Thanks to the general custom of burying their jewels with the dead these types of jewellery are well represented in European museums.

Ostrogothic Jewellery.—In Italy classical influence was strong, but the Ostrogoths developed the type of the Roman radiated fibula into brooches of great magnificence, and combined the Byzantine interlaced style with the northern style of animal decoration, to produce a type of ornament that was to be yet more fully developed in Scandinavia.

Visigothic.—The Visigoths used cloisonné work set with garnets or pastes, combined with pearls and cabochon gems set in fretted gold. The most splendid surviving Visigothic jewels are the crowns dedicated by Kings Svinthila (621-623) and Reccesvinthus (649-672), now in the Musée de Cluny, Paris, and the Real Armería, Madrid.

Frankish.—The Franks practised a more Germanic style but with their settlement of Gaul came under the influence of the Gaulish classical tradition. Their characteristic forms are rosette or circular brooches, generally decorated with filigree, brooches shaped as birds, and buckles of heavy rectangular form. They also developed the Roman type of radiated fibula with oval foot and square or semicircular headplate (a type which was also used with a lozenge foot in the Rhineland), and occasionally used the classical fish and horse forms of brooch. The goldsmiths of the Belgian provinces practised a "chip carving" style of design, that was common over a wide area in the 5th century but was later characteristic of Scandinavia.

Scandinavian.—Scandinavia developed the common types along complex lines and produced fibulae of great size and elaboration. In the 5th century Sweden was the end of a Byzantine trade route, but after this period classical influences are very slight. The Swedish "bracteates," circular pendants of thin gold, are at first imitated from Roman medallions of the time of Constantine, but in the 5th century the local style of animal ornament supersedes this, and when coins are imitated they are Anglo-Saxon sceattas.

In Norway, too, fibula types of the 4th, 5th and early 6th centuries are derived from Roman or Crimean Gothic originals but after about 550 the types become national. The Scandinavian "tortoise" and trefoil brooches are entirely characteristic; the former date from the 7th to the early 11th century, while the latter are characteristic of the 9th and 10th centuries. These and cognate circular brooches (Plate I, fig. 5) are generally decorated with symmetrical designs of considerable beauty. The relations between Scandinavia and Ireland in the 8th and 9th centuries brought in the type of penannular brooch which in its attenuated northern form is characteristic of the Viking age.

English.—In England types from many of these areas were received and modified. The Continental type of gold filigree and garnet work was introduced by the Jutish settlements of Kent, the Isle of Wight and part of Hampshire (Pl. I, figs 2, 4, 8). In Sussex, Surrey, Berks and Oxon "saucer" fibulae of a type found in the Hanover district are fairly common, while north of the Thames complex Scandinavian types are general. With the introduction of Christianity such forms as pendant crosses (Pl. I, fig. 7) come in, and Carolingian and Byzantine influence is evident.

Celtic.—Ireland, and in a lesser degree Scotland, had types of their own, of which the most interesting and characteristic is the penannular brooch. Generally of great size, and worn on the shoulder with the pin pointing upwards, it was richly decorated; and the finest example, the "Tara" brooch, represents the climax of Celtic art as it is known to us with an infinite variety of the

delicate interlaced patterns that are characteristic of Irish work. This probably dates from the 8th century. The type continued in use until the 10th century (Pl. I, fig. 9) or later.

Mediaeval Jewellery.—With the dawn of the Middle Ages the barbarian tradition of form and pattern in jewellery comes to an end; jewellery takes its place as one of the many industrial arts, fostered first in the monastic workshops for the service of the Church, and then by the jewellers of the towns. At the same time our knowledge of it is drawn from different sources. After Carolingian times the custom of burying jewels with the dead fell into disuse, but with the development of graphic and plastic art more and more jewels were represented in painting and sculpture, and with the development of a settled society more and more were accurately described in wills and inventories.

The brooch continued to be the most characteristic ornament, but the Roman safety pin type fell into disuse. The mediaeval brooch is nearly always a ring-brooch, of which the pin is held in position by the pull of the stuff through which it passes. The ring-form was modified in endless ways. It might be partly filled in, as on the great Eagle brooch at Mainz (Pl. II, fig. 2) or its rim might be formed as a wreath or a heart or in more fantastic shape. The other characteristic mediaeval jewel is the reliquary or devotional pendant (Pl. II, figs. 4, 6) chased or enamelled with religious subjects, often set in an architectural frame. In the 14th and 15th centuries jewellery became increasingly a part of dress (q.v.), and was fashioned into belts and chaplets, hair nets and necklaces and sewn upon garments. The personal motto of the wearer, or an amatory sentiment, was often inscribed upon jewels.

Renaissance Jewellery.—With the Renaissance (q.v.) the link between jewellery and costume became still closer. On occasions of ceremony the whole dress was sewn with jewels, as many portraits of the 16th century show. A new class of artificers in metal came into being, whose only concern was with such small objects as jewels. Henceforward a gradual loss of plastic quality is noticeable, compensated by an increasing skill in the cutting and display of gems. At the same time the development of the art of engraving, and the publication by this process of designs for jewels, helped to standardize their patterns throughout Europe. Both these developments, however, were gradual and the design of Renaissance jewels shows no lack of individual fancy, and is often conditioned by the shape of an oddly-formed gem or baroque pearl. (Pl. II, fig. 8.) The Reformation and the classical revival combined to bring the religious symbolism of mediaeval jewel-design to an end; only in Italy and Spain did the mediaeval reliquary classical types survive; but an occasional allusion in subject (Pl. II, fig. 9) is all that is classical in Renaissance jewels. A new class of portrait-jewels came into being (Pl. II, fig. 5), and many jewelled cases of great beauty were made to contain portrait miniatures.

Jewels of the 17th and 18th Centuries.—With the 17th century a certain change is evident. Jewels cease to be works of art with some idea or fancy to express, and become mere personal ornaments beautiful in line and in material but without any deeper significance. (Pl. III, fig. 3.) Many improvements were made in technique, the art of gem-cutting was developed (see GEMS IN ART), and by the middle of the 17th century rose and brilliant cutting had almost superseded the older table cut diamond and the enamellers produced painted flower enamels of great beauty (see ENAMEL), as well as enamels in such delicate technique as *émail en resille sur verre*, of which the ground is not metal but glass, and the jewellers learnt to mass their gems and to set them with great lightness and elegance in leafy settings of gold and silver (see SILVERSMITH'S AND GOLDSMITH'S WORK). (Pl. III, fig. 1.) With the development of this style, which in a modified form still influences jewellery design, the forms of jewels tended to become stereotyped. The characteristic jewel of the 18th century is the *parure*: ear-rings and brooch, necklace or clasp, and ring and sometimes shoulder-brooches or buckles, all to match, set with diamonds alone or in combination with rubies, topazes, sapphires or emeralds.

19th Century Jewellery.—With the change of fortune that accompanied the French Revolution the two categories continued

to exist. For State occasions the Napoleonic court imitated the *parures* of the ancient regime, with the addition of a jewelled *coronet* of classic form, while for every-day wear they, and poorer folk contented themselves with *parures* set with semi-precious stones, or shell cameos in mounts of delicate filigree of gold enamelled with small patterns in black or blue. Other jewellery of modest intrinsic value depended on sentimental interest, and often contained the hair of a friend, relative or lover. With the Restoration in France and the shifting back of the centre of fashion to a class impoverished by revolution and war, such semi-precious jewellery became increasingly important, and quantities of topaz, amethysts and aquamarines were imported from Brazil and Mexico. Diamonds and precious stones were set in light tower, leaf and wheat ear patterns that could be executed in units of lesser size. With the reign of Louis Philippe the influence of mediaeval and Renaissance decoration was shown in the use of Gothic arcadings and Baroque scrolls on jewels but there was no revival of the refined technique of the earlier period. Jewellery indeed, became steadily more stereotyped in its form and more industrial and mechanical in its production.

With the creation of the Second Empire (Pl III, fig. 2) many jewels were designed on simple lines—crowns, crescents, stars and so on—simply to display the diamonds with which they were set, while others attempted to imitate flowers with marvellous verisimilitude (Pl III, fig. 5). A few jewellers, such as Lucien Falize in Paris and Graham in London, revived the Renaissance style alike in design and technique, and produced beautiful work in enamelled and jewelled gold. At the same time others—notably Castellani of Rome and Fontenay of Paris—drew inspiration from such classical jewellery as that of the Campana collection, and produced delicate "Etruscan" work in gold adorned with filigree.

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MODERN JEWELLERY

1851-1900.—In 1851 the wealth of European countries was rapidly increasing. Rich families had sprung up amongst the middle-class, and the nobility too had benefited by the rise of the industrial era. The jewellery made on the occasion of the Emperor Napoleon III's marriage was on a scale worthy of the most brilliant courts that France had known. The most precious stones were used, diamonds, pearls, sapphires and emeralds, in silver and gold settings. The base of the mountings was still in gold, but the front was made of silver, brilliantly polished in order to detract as little as possible from the diamonds themselves. The Empress Eugénie and Princess Mathilde revived the fashion of wearing strings of pearls in the evening. Large bracelets were also worn, mainly made of diamonds on a background of enamelled or engraved gold. Diadems were worn, curved to fit closely to the shape of the head.

When the brilliant court of Empress Eugénie was dispersed in 1870, inspiration and taste seemed momentarily to have deserted the French jewellers. Jewels were plentiful because the country was getting rich and the diamonds were more easily obtainable on account of the opening of the mines in South Africa. The

jewellers turned to the choice of good stones and the manufacture of settings that would show off their beauty, but the designs continually repeated, were generally poor.

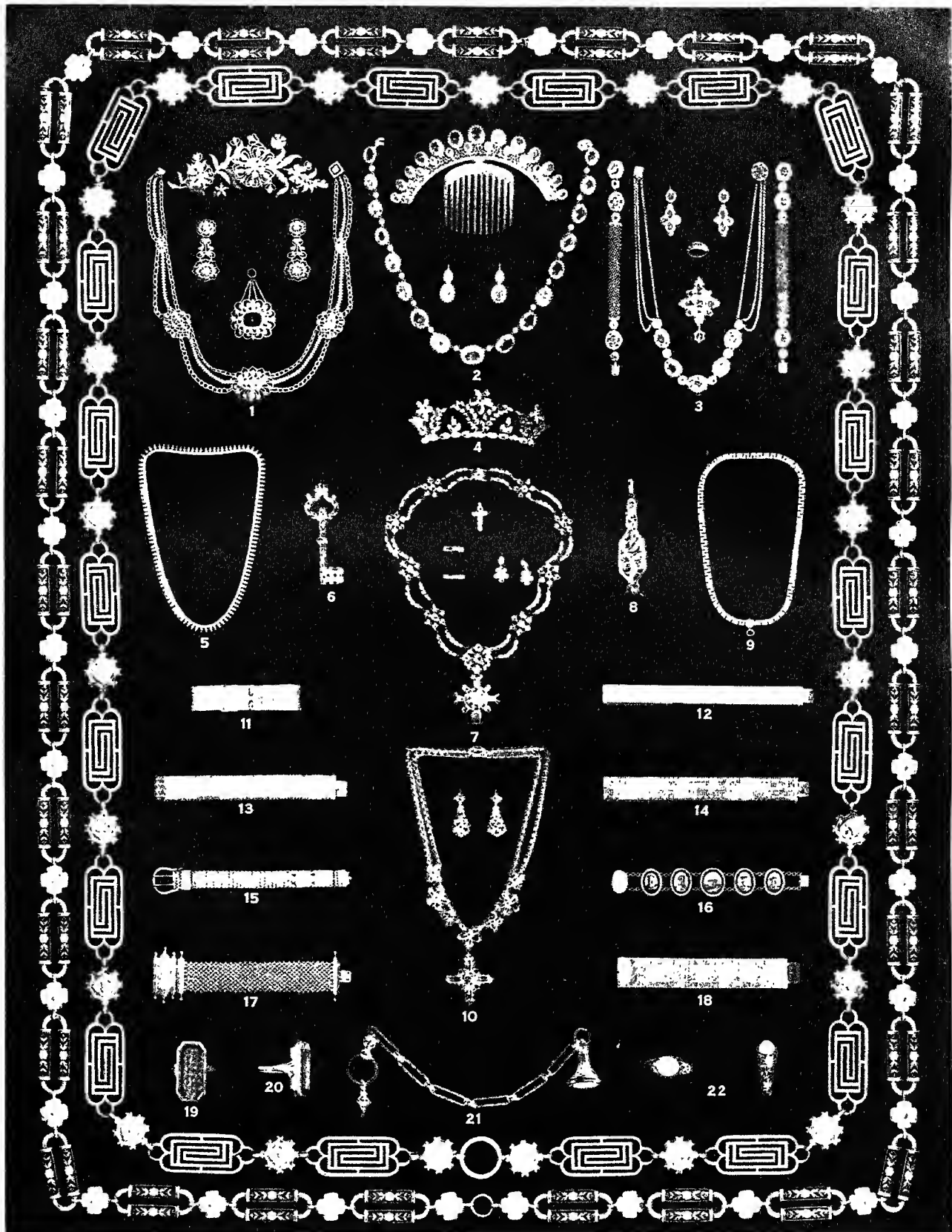
The most characteristic jewels of this period were brooches and head ornaments made in the shape of crescents or stars or with a bowknot design, and necklaces made of a succession of single stones, called *rivieres*. The improvement in the settings which had taken place in the reign of Napoleon III was due to a large extent to the fact that more liberal prices were paid to the working jewellers instead of the strict tariff which had been applied before. Something of the same kind also took place with regard to stones about 1878. A new class of purchasers came to Europe from South America and later North America, who were willing to pay very large sums for stones of exceptional size and quality. Whilst size had been the main attraction in the previous collections pearls were now chosen for their quality. Valuable stones were mounted and worn as rings, bracelets, earrings (mostly single diamonds called *solitaires* or large round pearls hanging from a small diamond), hairpins, feathers, or pendants. Gold jewellery having been replaced mostly by diamond jewellery, chased gold work was confined mainly to powder boxes, card cases, umbrella handles and handbags.

1900-1914.—The beginning of the 20th century marks a reaction against the monotony and lack of imagination of the style prevalent in jewellery since 1870. This reaction showed itself in two very different ways. (1) A number of jewellers favoured an idealistic interpretation of nature without any connection with past styles, which took the name of new art. This branch of the modernists attracted considerable attention at the 1900 "International Exhibition" in Paris. Their novelty lay not only in the designs, but in the choice of material—translucent enamels, ivory, horn. The beauty of the jewel was to come from the perfection of the artistic conception; the value of the precious stones employed was of less importance than their appropriateness to the scheme. Outside France, the new art in jewellery appealed principally to Germany, Austria, and Scandinavia. (2) In all countries, however, a larger section of the public favoured the other group of jewellers who, reacting against the soulless repetition of washed-out classic designs, turned back for inspiration to the old styles at their best periods.

As a reaction against the use of a relatively uniform scale of stones which gave jewels a heavy effect, small diamonds were used together and in contrast with the large stones they were to accompany. The diamonds were set in platinum instead of gold and silver. Platinum had been used experimentally since the 18th century, but it was only in 1900 that it started to be used exclusively in the setting of diamonds and found favour on account of its brightness and its superior hardness, which permitted of considerably lighter settings. As the new settings reduced the diamond to its proper size, the jewellers had to use larger diamonds than they had in the old settings which had made the stone appear larger than it actually was. All the jewels became more brilliant and more costly. Another change was that bracelets, worn in the preceding period in the shape of rigid and tight-fitting bangles, were now made supple and loose.

A trimming revived from the 18th century was the velvet ribbon worn at the top of the neck with a small pendant hanging in front. These ribbons were edged with diamonds set on a mounting of platinum covered by black velvet. The fashion of the narrow velvet ribbon was followed by that of the jewelled *plaque de cou* occupying the front of the neck, worn either on a wide velvet ribbon or else attached to a number of rows of pearls clasped tightly round the neck. This again was followed by the diamond dog-collar.

At this period most ladies wore their hair "Pompadour" fashion in front, with a chignon at the back. This enabled them to wear diamond combs and diamond hairpins called *fourches*, mounted on large tortoiseshell pins. With this way of wearing the hair piled high on top of the head, diamonds and tiaras were no longer worn flat to the head, as in the Empire period and the Victorian era, but were mounted on metal frames, resting on the top of the head. The prevalent shape of the tiara was the so-called



EUROPEAN JEWELLERY OF THE 19TH CENTURY

Outside chain in gold with decoration in black enamel, French Restoration period. Inside chain of open gold work, the work of a French provincial goldsmith about 1840. 1, 2, 3, 7, 10. Parures, 1830-40: (1) seed pearls, (2) topazes set in gold, (3, 10) pink tourmalines, (7) garnets. 4. Garnet head ornament, 1830. 5, 9. Gold necklaces, French, 1830. 6. Gold key decorated in black enamel, used with outside chain. 8. Gold lorgnette, French, 1850. 11-18. Gold bracelets, c. 1814-50: (15) silver gilt, (16) mosaics in gold with borders of blue enamel, (17) gold and coral tissue, Russian, (18) two-coloured gold. 19, 20. Front and side views of gold ring set with plaited hair, 1840. 21. Waistcoat chain in gold and enamel with seal, 1830. 22. Gold ring decorated in black enamel, set with turquoise, French Restoration period.